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OCTOBER 1955

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EXPLORING THE Universe

by Dr. Franklin S. Harris, Jr.

IN ENGLAND about 1300 A.D. the peasant had to pay a fine if he sent his son to grammar school or university because the manor lost a laborer, hence the landlord had to be compensated. At the elementary school the first book was a horn book, made of parchment protected by a transparent layer of horn, on which were written the alphabet, the Lord's prayer, and one or two other elementary things.

IN THE fifty years since the United States Forest Service was organized, the American forestry profession has had 15,000 men obtain degrees from technical schools. The Society of American Foresters has over 10,000 members.

PROFESSOR Delbert A. Greenwood of the Utah State Agricultural College has demonstrated on 1500 animals that if slaughter cattle are fed a pound of sugar daily on top of regular food the last three days of their life, the carcasses will average six pounds heavier. Similar results have been found in calves, sheep, swine, chickens, and turkeys.

SCREW-WORM flies lay eggs in cuts and scratches in animals' bodies. When the eggs hatch into larvae, they cause discomfort to the animals and financial loss to the owners of the animals. In the course of research for chemicals to control the flies, 100 generations were reared artificially on a synthetic diet. When released after 100 generations away from animals, the flies started buzzing around animals looking for a place to lay eggs.

A STUDY of the rate of wear of sea cliffs at La Jolla, California, has found that it takes about 600 years to weather the sandstone cliffs one foot, by action of weathering and erosion.

QUEEN Shub-ad's tiny filigree vanity case, shaped like a shell, the size of a man's little finger, contained a metal stick for training the cuticle, a pair of dainty tweezers for shaping the eyebrows, and a small spoon probably for scooping rouge. Queen Shub-ad lived in ancient Ur (of the Chaldees), Iraq, 5,000 years ago.

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A New Pattern of Influence

by Dr. G. Homer Durham

VICE PRESIDENT, UNIVERSITY OF UTAH

A GREAT change is taking place in the United States. The custody, supervision, and leadership of what we call "the American way of life" is shifting to the Western States. The 1956 elections will bring into focus the new power of California and Texas. Governor Goodwin Knight of California and Governor Allen Shivers of Texas are currently receiving public notice of their new political importance. But the change is more than political. It is demographic, economic, and social. There is potential to lift American life to different levels of outlook, status, and behavior. It is a product of the influence of new patterns of living in an arc of twelve western states.

This arc swings from northwest to southwest, from the Pacific Coast and the forty-ninth parallel to Texas and the Gulf of Mexico. This is the fastest-growing area in the American Union, led in percentage of population increase 1940-50

by California's 53.3 percent. Totalling 10,586,223 in the 1950 census, California stood second only to New York's 14,830,192. But New York in the same decade grew only 10.0 percent. It is possible that the 1960 census may show California as the most populous state in the Union. Washington, at the northwest tip of this new arc of American influence, showed 37 percent population growth. Texas, at the southwest, reached 7,711,194 in 1950, with 20.2 percent, while Arizona's rate was near California's with 50.1 percent.

Population Table 1940-50—The Twelve Western States

State	1950 Census	Increase
Washington	2,378,963	37.0%
Oregon	1,521,341	39.6
California	10,586,223	53.3
Idaho	588,657	12.1
Nevada	160,083	45.2
Utah	688,862	25.2
Arizona	749,587	50.1
Montana	591,024	5.6
Wyoming	290,529	15.9
Colorado	1,325,089	18.0
New Mexico	681,187	28.1
Texas	7,711,194	20.2

The political influence of this new arc was demonstrated in the 1952

presidential nominating conventions. California's influence was decisive in the Republican convention. Led by Governor Earl Warren, California held the balance of power between the Taft and the Eisenhower forces. When California swung to Eisenhower, the show was over. California's new role in America then was demonstrated by the selection of Senator Richard Nixon as "Ike's" Vice President. Later, Governor Warren received the highest prize conferable by the Presidency when President Eisenhower named him Chief Justice of the United States. That Chief Justice Warren could be a one-term Eisenhower successor was clear by 1954

—again an indication of the new position of the West and California. But with a worthy regard for the judiciary, Chief Justice Warren removed himself from the presidential picture. Immediately the lines of political force (Republican) regrouped themselves

around California, this time around the three most visual objects on that political magnet—Vice President Nixon, Senator Knowland, and Governor Knight. That magnet will continue to attract and determine political lines of force.

All the foregoing is the surface aspect of a great shift inside America. From the beginning down to around 1824, the United States was dominated by the Atlantic seaboard. Philadelphia was the most central, cultural capital, with Boston and New York to the north and Baltimore and Charleston to the south. From 1824 to 1860, the new "west" and "south"—Ohio, Tennessee, Kentucky, Missouri, Alabama, Louisiana, Texas—made their impact on the old seats of power. New York developed the best communications with the "new west" (by means of the Erie Canal—Great Lakes—Ohio River—Mississippi waterways) and rose to be the nation's population center. Presidents of the United States, in the main, came from either New York or Ohio (typifying this power) for the next century. Lincoln's election from Illinois in 1860 only cemented the geographic, economic, and cultural alliance centering at New York. But today a brand new pattern is emerging. Texas, too long considered as "southern," is actually more western in attitude and spirit. (7,711,194 people in

(Concluded on page 694)

THE IMPROVEMENT ERA

6 GREAT NEW BOOKS

just off the press . . .

1. DOCTRINES OF SALVATION Volume Two

Sermons and Writings of
Joseph Fielding Smith
Compiled by Bruce R. McConkie

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3. IT'S YOUR LIFE TO ENJOY

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This is a book for those who would keep young in heart. Full of anecdotes about great names, glimpses at interesting places, exciting experiences, and sound philosophy, this colorful and varied panorama of life will add zest to living. It's your book to enjoy.

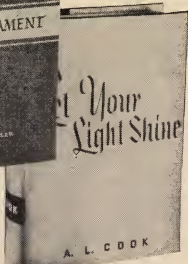
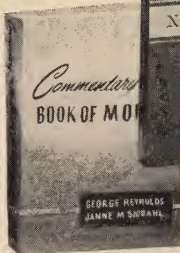
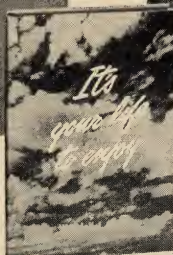
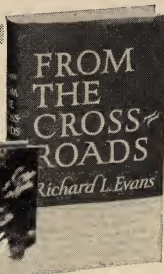
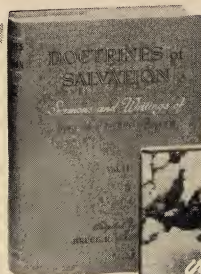
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The IMPROVEMENT ERA

"The Voice of the Church"



VOLUME 58

NUMBER 10

October 1955

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The Cover

The glorious autumn colors in the North Fork of American Fork Canyon with Utah's Mount Timpanogos in the background is our cover photograph. It is the work of Hal Rumel.

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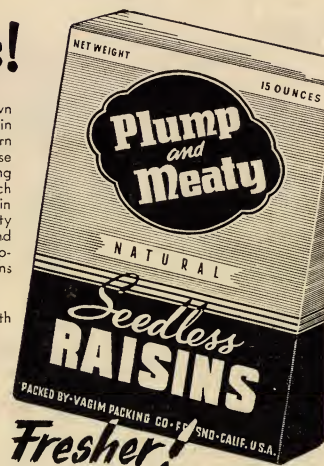
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These Times

(Concluded from page 690)

1950.) Like California, its economic strength alone is felt throughout the country. Nor should education be overlooked. The west, with Utah and Oregon first and second, leads the nation in proportion of college age youth actually enrolled in college. (Utah 52 percent; Oregon 43 percent; national average 31 percent.)

Look at the map. Examine the education, transportation systems, economic strength, vigorous people of Washington, Oregon, California, Idaho, Nevada, Utah, Arizona, Montana, Wyoming, Colorado, New Mexico, and Texas. These people look to Seattle, Portland, San Francisco, Los Angeles, Phoenix, Albuquerque, Dallas, Fort Worth, Houston, Denver, and Salt Lake City with interest akin to regional pride. That regional pride is fortified by the western "horse opera" tradition so apparent in film, radio, and TV, where *good* always conquers *evil*. It is fortified by things new: plumbing, houses, highways, motels, industries, schools, churches, oil, uranium, even clothing styles, in contrast to the older American capitals of Boston, New York, Philadelphia, Baltimore, and Charleston.

One can look at Brigham Young's 1850 map of the "State of Deseret," embracing the central and southwest heart of this region, and admire his vision. Sitting in California, a Utahn can because himself with Sam Brannan's trans-Sierra dash in June 1847, to meet Brigham Young at Fort Bridger; the debates there between Salt Lake Valley and the vast unfinished empire that is still becoming California. One can even wish, for a moment, that Brigham's vision might have been Brannan's urge to go farther west. But, viewing the region as a whole, with Salt Lake City's position as an internal spiritual capital, accessible to the entire area, one can also be grateful that Brigham Young's vision prevailed.

Political strength is a special indicator of where real power and influence exists. The second half of this century will show much political power issuing from this great area which includes Texas, California, and the Pacific Northwest. Certainly Chicago, New York, Ohio, Pennsylvania, and the older seats of finance, learning and influence are not going to drop from sight! But the maturing of the western states is now at hand. With this maturation, great and interesting changes can be expected. The 1956 campaign, about to get under way, will only be one indicator of a new pattern of American influence in these times.

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THE CHURCH MOVES ON

A Day To Day Chronology Of Church Events

July 1955

24 ELDER Spencer W. Kimball of the Council of the Twelve dedicated the chapel of the Rotterdam Branch, Netherlands Mission.

Sunrise services commemorating the arrival of the Pioneers were held in Salt Lake City.

Special Pioneer Day programs were held in many of the wards of the Church.

25 AN ESTIMATED ninety thousand people saw the "Days of '47" parade. The parade was also televised.

A luncheon honoring the living pioneers who came to Utah before the completion of the railroad in 1869 was given.

The Torch They Bear, a musical pageant featuring 150 dramatists, a 200-voice choir, and soloist Carl Palangi of the San Francisco Opera Company was presented in the Salt Lake Tabernacle. Proceeds of this concert were given to the Salt Lake Tabernacle Choir European tour fund.

30 THE First Presidency announced the appointment of Elder Samuel E. Bringham to be president of the new Swiss Temple.

Personnel of the new Church building committee was announced. Named to assist Elder Wendell B. Mendenhall whose appointment has been announced as chairman were Elder John Henry Vandenberg of the Denver (Colorado) Stake presidency; Elder Harry E. McClure of Gridley (California) Stake; Elder Harold W. Burton of Los Angeles, and Elder Raymond H. Bradfield of Stockton, California.

31 PRESIDENT David O. McKay dedicated the chapel of the Provo Park and University wards, Utah Stake.

August 1955

2 PRESIDENT Joseph Fielding Smith of the Council of the Twelve dedicated the land of Korea for the preaching of the gospel.

6 THE APPOINTMENT of Dr. David Ririe, a member of the Sacramento (California) Stake high council, to have full charge of the agricultural development of Church lands at the New Zealand LDS College was announced.

7 PROGRAMS in many of the wards of the Church noted the seventy-seventh anniversary of the founding of the Primary Association.

10 MEMBERS of the Salt Lake Tabernacle Choir and their friends left Salt Lake City aboard two special trains for their European tour.

11 AN ESTIMATED twelve thousand spectators witnessed the first performance of *America's Witness for Christ*, the sacred pageant presented yearly at the Hill Cumorah.

12 ANOTHER performance of the pageant was given at the Hill Cumorah, near Palmyra, New York.

13 MEMBERS of the Salt Lake Tabernacle Choir embarked from Montreal for their European tour aboard the *S S Saxonia*.

Adverse weather conditions postponed the final performance of the pageant *America's Witness for Christ*. This was the first time in its fourteen year history that a performance has been cancelled.

14 THE STAKE conference schedule began again this week end after a short summer vacation.

Elder Mark E. Petersen of the Council of the Twelve dedicated the chapel of the Cedar (Utah) Stake center and the Cedar City Sixth ward.

The final performance of *America's Witness for Christ* was presented at the Hill Cumorah before an audience of twenty thousand persons.

16 PRESIDENT David O. McKay and his party left Salt Lake City by air for Europe where he will dedicate the Swiss Temple and break ground for the British Temple. Accompanying the President this time were Sister Emma Ray McKay, their son and daughter-in-law, Dr. and Mrs. Edward R. McKay, and the President's secretary, Clare Middlemiss.

The annual junior all-Church softball tournament opened at the new Church softball park and at Jordan Park. Scores in today's games: Central Park 12, Declo 8; San Diego Fifth 29, Moroni East 0; Ogden Twenty-seventh 1, Kaysville Second 0; Provo Eleventh 8, Malad Third 5; Weston 7, Layton Fifth 6; Montpelier Third 5, Corvallis 3; Las Vegas Sixth 8, Menan Second 5;

Inglewood 2, Chandler 1; Nephi First 7, Terrace Second 5; Valley View 6, Compton First 5; St. David 18, Farmington Second 0; Taylorsville 7, Pocatello Ninth 6; Holladay Fifth 18; Glenwood 3; Clearfield Second 6, Grant Third 2; Salt Lake Thirtieth 6, Vineyard 5.

17 SCORES in the all-Church junior softball tournament: Chandler 7, Lapoint 1; Menan 7, Terrace Second 6 (nine innings); Grant Third 15, Glenwood 0; Inglewood 7, Castle Gate 0; Vineyard 13, Corvallis 2; Nephi 9, Las Vegas 3; Clearfield Second 6, Holladay Fifth 3; Salt Lake City Thirtieth 8, Montpelier 0; Farmington Second 10, Declo 6; Layton Fifth 3, Compton First 2; Pocatello Ninth 9, Kaysville Second 4; Malad Third 12, Moroni East 3; San Diego 12, Provo Eleventh 2; Weston 15, Valley View 6; Ogden Twenty-seventh 7, Taylorsville 5; Central Park 7, St. David 6 (nine innings).

18 SCORES in today's games of the all-Church junior softball tournament: Malad Third 2, Pocatello Ninth 1; Layton Fifth 12, Farmington Second 6; St. David 2, Valley View 0; Central Park 10, Weston 4; Taylorsville 4, Provo Eleventh 3; San Diego 6, Ogden Twenty-seventh 2; Chandler 10, Grant Third 4; Menan 8, Vineyard 6; Holladay Fifth 9, Castle Gate 5; Montpelier 15, Las Vegas 5; Inglewood 15, Clearfield Second 1; Salt Lake Thirtieth 19, Nephi 5.

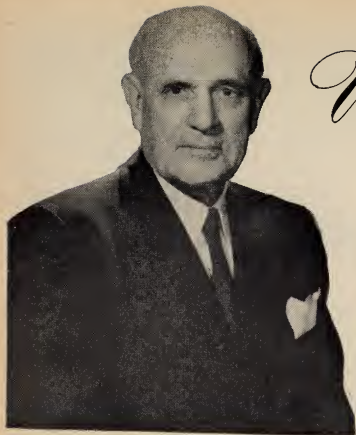
19 PRESIDENT David O. McKay was among those meeting the Salt Lake Tabernacle Choir as it arrived at Greenock, Scotland.

Scores in today's games of the all-Church junior softball tournament: Chandler 10, Menan 3; St. David 9, Taylorsville 4; Montpelier 5, Holladay Fifth 4; Layton Fifth 4, Malad 1; Clearfield 6, Nephi 2; Ogden Twenty-seventh 7, Weston 6; San Diego 6, Central Park 2; Inglewood 8, Salt Lake City Thirtieth 1.

20 PRESIDENT Joseph Fielding Smith of the Council of the Twelve announced in Manila that the Church would establish a new mission in the Philippines "within the next two months."

The Salt Lake Tabernacle Choir gave its first concert of the European tour in Kelvin Hall, Glasgow, Scotland.

THE IMPROVEMENT ERA



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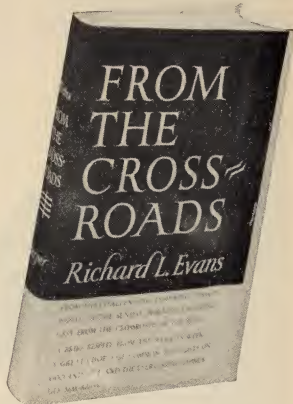
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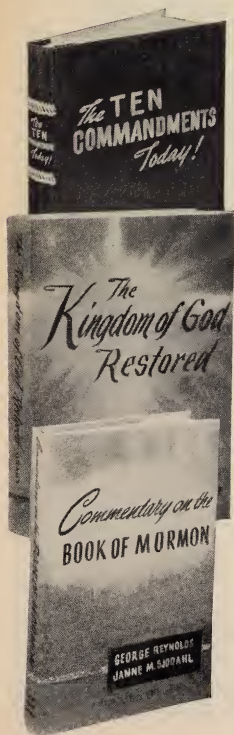


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MONDAY THRU SATURDAY TO
The Rolfe Peterson Show
on KSL Radio



—Photograph by Leland Van Wagoner

Autumn Road

by Dorothy J. Roberts

HIGHWAYS banked above the water-bed,
The dappled roads that necklace curve and shallow,
Comfort his aging sight with aspen gold,
Pooled on the slope and rivered in the hollow.

Roads retrieve for him the gyre of trails;
His younger step their slanting hush had taken:
"A cinnamon of crushed leaf spiced the woods. . . .
The stag could step and not a twig be broken."

Ease the car between the amber glades;
He lifts a field glass to his waning vision.
While weave of fence denies him further hills,
He funnels back through lens the distant autumn.

Familiar forest ebbs into his heart,
The silent cavern of its absence filling.
The bird and bough are parted. All is mute
Save the sound of leaves on the dark road falling.



WE AWAKE FROM OCTOBER

By Lael W. Hill

ALL NIGHT the wind, gone mad with grief
And too much moon upon him, hurried
The birds to southward; leaf by leaf
Stripped down the willows of the world.

All night the wind paced back and forth
Tearing earth's garden calm to shreds—
Flinging invasives from the north
And biting off the zinnia heads.

Now ragtag ends of autumn, hung
Upon once proud sunflower stalks,
Haunt all our days; we are unstrung
By broken ghosts of hollyhocks.

FALLING OF THE YEAR

By Catherine E. Berry

THE LAST leaf sways on the empty elm,
Of a lonely souvenir
This falling of the year
Has gently put the earth to sleep,
And harvested the leaves
In golden carpets underfoot,
Where autumn sunlight weaves
A tracery of bronze to glow
Until November's frost
Has covered all the sleeping earth,
And each gold leaf is lost.

HOURLASS

By C. Cameron Johns

HERE where I walk at peacock-summer's
end,
Steps slowing to the pace of death's brown
leaves,
The brumal weather concurring with dark
night
Prepares a white shroud while reft nature
grieves.

Caught in the winds of the mind-sided seas,
An abandoned husk swept toward reaching
land,
I seek for life's harvest, once gaily promised,
My fingers grasping tightly at grains of
sand.

Is this the heritage of the dark river's flood,
The only birthright the tempered heart has
won,
Or is it this flame bright as a new star
Or the song, within me, as I near the sun?

HARVEST GOLD

By Eunice Buck

OH, YES, I do remember when
This lovely one made her debut!
We named her Happy Springtime then—
Our long-awaited wish come true.

Today I see her tired and old,
Making ready for her adieu—
Now you can see she's Harvest Gold,
And to our God let's say, "Thank You!"

TALL CANDLES BURNING

By Inez Clark Thorson

A FEW full moons ago white lilac plumes
Stood like tall candles lighting up the
dark,
And here was heard at dawn's first flush
the song
Of robin and the silver-throated lark.

But now this lane is shrouded in gray mist,
The teeth of rust gnaw at the lilac hedge,
And silence meets the day . . . the songs
are hushed,
The singers flown to keep their autumn
pledge.

And yet a few moons hence along this way
The lilac-candles once again will burn,
And melodies will replace the quietude—
The soaring lark . . . the robin will re-
turn.

BREAD IS THE THEME

By Kathryn Kendall

THE BINS are full of tawny wheat
When green-winged mallards fly,
And the gray geese wedge their way again
To a bluer, mellower sky.

Yes, the bins are filled with harvest's boon,
And all the birds are flown,
But the mill entones a sweeter tune
When Winter's snow is blown.

Oh, it sings of life the whole day long
For bread is the theme of its lovely song.

OCTOBER ORCHARD

By Eleanor Alletta Chaffee

THE OLD trees sigh and shrug bent should-
ers; lean
Carelessly on the stone wall where the light
Drains slowly from the crimson-patterned
green,
And I can hear them in the frosty night
Whispering to each other, sunk knee-deep
In trampled grass still fragrant with the
smell

Of apples. Somehow orchards seem to keep
Reluctant summer longest, knowing well
How long the time between two springs.
And so

The dark is laced with sound; although the
birds
Have traced for days the way that they
must go
And now are silent, yet small muttered
words

Rise from the weathered figures on the slope
Still fragrant with the scent of ancient hope.

BEWARE!

By Eloise Wade Hackett

PIRATES
rove the sky lanes—
bold winds, out to plunder
October's fleet of its golden treasure.

AUTUMN MAGIC

By Katherine Berle Stains

THE WOODS in summer green enfold my
view
And bear me up to tranquil heights that fill
My mind with lazy dreams. Without a new
Horizon, how I drift along until
My outer soul begins to fade away
To nothing! All at once an autumn tree,
Newly crimsoned, upsets my idle day
And stabs my view with bright reality.

Not soon, but soon enough, the autumn
claims

A place upon the scene of life, and when
It stirs us from lethargic ways, it aims
To freshen up our lives that we again
May breathe. And, as the golden tones
mature,
They glow to make the green-of-youth ob-
scure.

AUTUMN INTERIM

By Beulah Huish Sadleir

SHOULD I merely say it is fall again
And murmur to myself the words we
spoke
Each time we met?

I wander through the canyon's flaming
depths
And feel the last sensuous vibrations of
The summer's breath.

I follow the tumbling stream through
Brush and thicket.
Realizing that mountain trails were
Never meant for one.

SUMMER TO TASTE

By Jane Merchant

THE BEST of summer's flavors, rich and
good,
Is the surprise of a ripe peach's tang—
Always surprise, since no one ever could
Remember, winter-long, the tingling pang
Of happiness a peach's piquant sweetness
Yields eagerly to the first eager bite,
Filling one with a sovereign completeness
Of unembittered, unalloyed delight.
The Sunday School picknicking innocence
Of strawberry ice cream, and cantaloupe's
Bland suavity, have generous excellence.
With watermelon's crispness; but my hopes
Of summer bliss are best fulfilled by each
Slow bite I take of a sun-ripened peach.

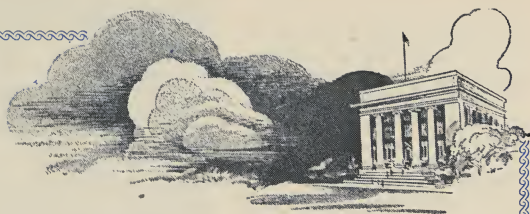
OCTOBER

By Alfred Cecil Baker

OCTOBER sidled in today:
A turquoise noise, the Milky Way;
Summer in her last embrace
Of amber arms and golden face.

An interlude that knows not care,
A symphony of earth and air:
From cloud aloft to mellow sod
October is the breath of God.

THE IMPROVEMENT ERA



A Lesson In Reverence

by President David O. McKay

THE DICTIONARY definition of *reverence* is "Honor or respect felt or manifested; deference. Profound respect mingled with love and awe." But in the Church of Jesus Christ of Latter-day Saints, the word means much more.

Reverence embraces regard, deference, honor, and esteem. Without some degree of it, therefore, there would be no courtesy, no gentility, no consideration of others' feelings or of others' rights. It is a fundamental virtue in religion. "Reverence is one of the signs of strength; irreverence one of the surest indications of weakness. No man will rise high who jeers at sacred things."

Reverence, as charity, should begin at home. In early childhood, children should learn to be respectful, deferential, reverent—respectful to one another, to strangers and visitors, deferential to the aged and infirm—reverent to things sacred, to parents and parental love. No true psychologist will say that a child should grow up without a consciousness that in the home and in the presence of others, there are bounds and limitations to his activities, desires, and tantrums. "Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22:6) is an admonition full of sound philosophy.

Training in the home reflects itself in the public behavior of young men and women, for example, in church.

Churches are dedicated and set apart as houses of worship. This means, of course, that all who enter do so, or at least pretend to do so, with an intent to get nearer the presence of the Lord than they can in the street or amidst the worries of a workaday life. In other words, we go to the Lord's house to meet him and to commune with him in the spirit. Whether such a place of meeting be a humble chapel or a "poem in architec-

ture" built of white marble and inlaid with precious stones, makes little or no difference in our approach and attitude toward the "Infinite Presence." To know he is there should be sufficient to impel us to conduct ourselves as ladies and gentlemen.

One of the best lessons I ever received in my life with respect to reverence for God's church (I use "church" in this sense as "chapel") I received many years ago when I visited Brigham City, Utah. I was then general superintendent of the Sunday Schools of the Church, and we were holding a Sunday School conference in Brigham City. The stake superintendent of the Sunday Schools and I approached the building early. Just before we turned through the gate we saw the bishop of the ward approaching us. The stake superintendent said, "Here comes the bishop of the ward. He is always the first one in the chapel on Sunday morning."

As we entered the chapel, I said to him in a rather loud voice, "Bishop, I have just heard a compliment for you. Superintendent Hoopes just told me you are always the first one in the chapel on Sunday morning. I want to compliment you on your true leadership and your worthy example of punctuality." When he answered me, he answered in a subdued tone, "Yes, I try to be here early."

The next time I spoke in that building, my voice was subdued, also. Then I noticed when others came in, though the meeting had not begun, that they, too, spoke in subdued tones. I made inquiry as to the reason for their speaking in a low tone, and I was told that when the building was dedicated the bishopric of the ward, the ward teachers, and the quorum presidencies all

(Concluded on following page)

The Editor's Page

THE EDITOR'S PAGE

(Concluded from preceding page)

met together and decided that whenever they entered the building, they would move and speak reverently. I was interested to observe that when the children entered Sunday School they, too, had a reverential attitude, and so did their fathers and mothers.

Reverence should be manifest in sacrament meetings, in MIA, and in the meetings of all the other auxiliaries

of the Church. This is a missionary Church. People come here for light and knowledge, for instruction, and they have a right to find it when they come.

A prayerful heart will do much to bring reverence into our lives. Our individual and family prayers, and those said in church, will bring us closer to our Heavenly Father, and build our honor and respect for him and for the things which he asks us to hold sacred.

Your Question

by Joseph Fielding Smith

PRESIDENT OF THE COUNCIL OF THE TWELVE

How Was Lehi a Descendant of the Jews?

Question:

"Will you kindly answer a question for our Sunday School class? In 1 Nephi 5:14, we are informed that Lehi was a descendant of Joseph, and in 2 Nephi 30:4, it states that the Nephites were descendants of the Jews. Since the Jews were descendants of Judah, how can these statements be harmonized?"

Answer:

It is true that Lehi and his family were descendants of Joseph through the lineage of Manasseh (Alma 10:3), and Ishmael was a descendant of Ephraim, according to the statement of the Prophet Joseph Smith. That the Nephites were descendants of Joseph is in fulfilment of the blessings given to Joseph by his father Israel. The Nephites were of the Jews, not so much by descent as by citizenship, although in the long descent from Jacob, it could be possible of some mixing of the tribes by intermarriage.

It should be remembered that in the days of Rehoboam, son of Solomon, ten of the twelve tribes of Israel revolted and were known as the kingdom of Israel from that time on until they were carried away into Assyria. The other two tribes of Judah and Benjamin remained loyal to Rehoboam and were known as the kingdom of Judah. Lehi was a citizen of Jerusalem, in the kingdom of Judah. Presumably his family had lived there for several generations, and all of the inhabitants of the kingdom of Judah, no matter which tribe they had descended through, were known as Jews. The condition is comparable to conditions today, for example: Many members of the Church have been gathered out of England, Germany, the Scandinavian countries, and other foreign lands. Coming to this country they have taken out citizenship papers, and then they and their descendants are known as Americans, being citizens

of this country. There is also a comparable example in the case of Paul the apostle. When he was arrested on complaint of the Jews, the chief captain mistook him for an Egyptian who had created a rebellion, and Paul said to the captain, "... I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city; and, I beseech thee, suffer me to speak unto the people." When the privilege was granted, Paul spoke to the angry Jews and said: "I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day." (Acts 21:37-39, and Acts 22:3.) In writing his epistles to the Roman saints and also to the saints at Philippi, Paul said: "... For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin." (Romans 11:1, and Philip- pians 3:5.)

Not only in the Book of Mormon are the descendants of Lehi called Jews, but also in the Doctrine and Covenants. In section 19, verse 27, this is found: "Which is my word to the Gentile, that soon it may go to the Jew, of whom the Lamanites are a remnant, that they may believe the gospel, and look not for a Messiah to come who has already come." Again, in giving instruction to the elders who had journeyed from Kirtland to Missouri, the Lord revealed the place for the building of the temple and gave instruction for the purchase of land "lying westward, even unto the line running directly between Jew and Gentile." (Section 57:4.) This line westward was the dividing line between the whites and Indians.

Joseph Fielding Smith

THE IMPROVEMENT ERA



President and Sister Joseph Fielding Smith join President and Sister Hilton A. Robertson, formerly of the Japanese Mission, now presiding over the Northern Far East Mission, and President and Sister H. Grant Heaton of the Southern Far East Mission in the mission home in Tokyo.

—Photos by Lyle B. Leatham

President Joseph Fielding Smith Visits the Far East

PRESIDENT Joseph Fielding Smith of the Council of the Twelve has recently returned from a tour of the Far East. Leaving Salt Lake City July 7, with Sister Smith and President Herald Grant Heaton of the Southern Far East Mission, and his family, President Smith spent the seventy-ninth anniversary of his birth, July 19, aboard the ocean liner *President Wilson* in mid-Pacific.

After his arrival in Japan, July 26, there was a succession of conferences—missionary, MIA, district, and

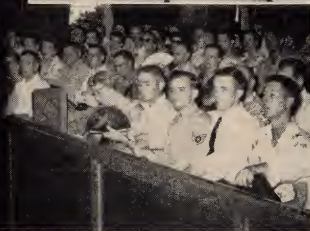
priesthood. One of the purposes of his tour was to create two missions—the Northern Far East and the Southern Far East—from the present Japanese Mission. President Hilton

A. Robertson will continue to preside in the Northern Far East Mission. Leaving Japan, President Smith's first stop was Korea, where he dedicated that land for the preaching of the restored gospel, August 2.

President and Sister Smith had a very busy schedule, visiting, counseling and strengthening servicemen and members in such places as Seoul and Pusan, Korea; Tokyo and Hokkaido on a second visit to Japan; Okinawa, Formosa, Hong Kong; Manila and Clark Field in the Philippines; Guam, and finally Hawaii, where they attended the quarterly conference of the Oahu Stake August 27 and 28. Here President Smith was joined by Elder Adam S. Bennion in creating the new Honolulu Stake. Later President and Sister Smith returned home by air liner.

The following account was written by an LDS serviceman, Lyle B. Leatham, then stationed in Japan.

(Continued on page 765)



President Joseph Fielding Smith of the Council of the Twelve addressing the conference, July 31, 1955. (above) President Smith greets Clark Doxey of the Ogden (Utah) Nineteenth Ward, Dennis Goodrich of Tridell, Utah, and David B. Harmon, Jr., of Salt Lake City.

LITTLE NO~NAME'S GRANDSON

by George A. Boyce

A wagon pulled by a team of horses moved slowly down the dusty road.

It was a rickety, weather-beaten wagon, and the fluted ribs of the forlorn horses stuck sharply through their lean hides. The driver was an old man who wore his black hat in that ridiculous-looking way that old Navajos do—set high on his head with no tilt to the hat, no curl to the wide flat brim, and no dent in the high crown. It seemed to rest on top of the large lump of long black hair that was tied at the back of his neck like a figure of eight.

Clothed in an old maroon shirt of cheap material, open at the collar, and blue jeans with plain wide belt, he was obviously poor. But his long face was calm. And the steady gaze of his eyes, marked by an arrow of creases radiating from the corners because of long squinting in the bright sun, conveyed the utmost dignity with

humility. It was a pleasant face to look upon.

Alongside him sat a boy with virgin clean white-and-blue striped T-shirt, rumpled from the bundle it had just come out of. Around the collarless neck was a long yellow necktie where no necktie belonged, adding to the incongruous appearance of the spectacle—old man and young boy, rickety wagon, half-dead horses!

But the old man was excited and happy. He could count three generations of waiting for this event, and his mind was full of silent musings.

"Both of us orphans," he was thinking as he looked down at the boy. "Your father, who was my son, went to fight against Big Eyes and is gone out there. And my father, The Limper, was murdered. Now you are around ten plantings old, as I recall, Little Grandson. You will be the first of us to go to the government for an education, and I am happy."

Some of The People do not care about an education. As for myself, he was thinking, when a white man talks to me, I can only shuffle my feet. I do not know what he is saying, and that makes me sad. We must lift the curtain for our young ones. Our hope is in them. That is the way I look at Education.

They had started at dawn when the air was in a deep chill that penetrated their thin clothes, and their stomachs had been fortified with only a few tortillas. But cold and hunger were never part of their conversation. That is just the way it is. And it would take them till afternoon, across many gullies and washes, and over the mesás, and down through the valleys to reach the school.

Now the sun was out warm and strong, and the old man was thinking of the things his maternal uncle had told him during the long winter nights when he too had no father, and he too was young like Little Grandson.

According to my uncle, he was thinking, my father was born shortly after the People-Who-Came-From-The-Place-Where-White-Men-First-Came-From arrived suddenly in our midst. Nowadays those people are known as Anglos—or just white people. Before that there were only Mexicans and Pueblos and Apaches and Utes around us. There was no Medicine Man to help my mother, so my father's hip was hurt when he was born. That is why they called him He-Who-Limps or simply The Limper.

After my people came back from camp at Fort Sumner, my uncle told me, Little Limper's father had great hope in the Treaty. The government gave them six sheep for his family and some seed for corn. The white man's war chief said there would be no more sheep. The people must save the sheep, otherwise they would be destitute again. My father's people were very grateful.

There was drouth, and the corn did not grow, but they did not eat the sheep even though they were hungry and without other food. They had to keep moving about to keep from starving. Little Limper's mother and sisters would go looking for edible seeds. They did not dare go far for fear of the Mexicans and the Utes. The Mexicans took women and children for slaves.

Limper and his father would try to trap some animals for meat. Game was scarce, and there were only little animals like prairie dogs, mice, and rats, chipmunks, and only a few rabbits. Generally they came back without any game. Children today do not know about trapping like the old people, the old man thought, as



Harold Collier



The driver was an old man who wore his black hat in that ridiculous-looking way that old Navajos do. . . . Along side of him sat a boy with virgin-clean white-and-blue striped T-Shirt.

he looked down at his young grandson alongside him. Then the wagon lurched, and Little Grandson brushed against him.

"Grandfather," the boy said, "will there be sheep for me?"

"No, Little Grandson, there will be no sheep," he said sadly as he looked out over the barren sands. "There is stock reduction now. Only a few of The People can have sheep. And there is conservation, so no one can have enough sheep. It is the law of the land to have only a few sheep today. You must get an education and learn another way of living."

As the wagon moved slowly along, the old man began to think too of his own beginning. A faint smile passed his lips as he thought of his birth certificate, and how he had been told of having been born in great haste. It happened on a night there was a heavy snowfall. His father and

mother were always moving about in those days. They were coming down out of the mountain for the winter and stopped to camp for the night. They were so proud to have a child again that they killed one of the precious sheep for a good meal.

On the next day they started to move again. They had to go on foot in those days, and his mother walked as far as all the others through the snow after the night of his birth. It is not wise to get caught in the snow in the mountains. They had to push on so hurriedly that he was called Little No-Name.

Except in the mountains there was drouth and not enough grass for even a small band of sheep. There was drouth for three years. There have been many years of drouth altogether. His father's clothes were ragged and thin because there was not enough wool for weaving clothes for all the family. At night his father and

mother kept him between them for warmth.

There was no corn anywhere, or beans or squash or anything. My mother could not feed me, and I became very sick. They thought their last child was going to die.

"No-Name is sick because he is starving," my mother said and began to weep. "We must have meat if he is to live." That is when No-Name's father went south to the railroad lands in search of food.

The old man glanced up for a moment and noticed a dark cloud forming. They would get wet, and it disturbed him. He hoped they would be dried out before they reached the school.

"At the school you will learn many things, Little Grandson," the old man said quietly. "You will learn about the railroad, maybe."

Then he lapsed into a long silence again, thinking about the things that Little Grandson would never learn at the school about that railroad.

(Continued on following page)

LITTLE NO-NAME'S GRANDSON

(Continued from preceding page)

They were things his uncle had told him.

The railroad came before I was born, he was thinking. It was the Great Atlantic and Pacific Railroad, and it was off the reservation. But there were no markers to indicate where the reservation was. The land for thirty miles on each side of the railroad was given to white people, it is said, though many Navajo people lived there. The Mexicans and white people would chase the Navajos and try to run them off. The Navajo people were chased wherever they went, it seemed.

The Indian Agent at Fort Defiance tried to get help for The People. He wrote many letters to "Washingdone," it is said, telling how the Navajo people were starving. The white people look to their government, but our people could only look to the mountains. The Indian Agent did not get enough help from the government for us. He got only \$7500.00 for a whole year for everything on the reservation. That is why the Navajo people wandered over the railroad lands in search of food. It was about this time that my father thought I was going to die and he became desperate. That is the day my father. . . .

THEY were passing White Mesa to the south, and the old man could vividly picture his father climbing up the side of that mesa. His father's moccasins were thin, and because of his limp he had to crawl much of the way. His hands were cut from the sharp stones. All day he had to crawl through the mountain-rose thorns and other brush. He had to be careful not to be seen by white men or Navajo policemen riding around. His legs were bleeding, and his feet and knees were swollen.

On the south edge of the mesa he peered over and saw some cattle with some calves. He was exhausted from thirst, but he did not dare go down near the cattle or into the wash until after dark. He just lay there and rested.

Then he crawled down to the wash and found some water. He drank only a little, knowing the danger after prolonged thirst. But even that small amount made him sick. Afterwards he was able to drink a little

again. Then he crawled close to where he had seen one of the calves. He got very close to it and seized it in his arms. My father became very frightened as it started bawling loudly. Quickly he cut its throat with his knife. While the calf was still kicking, Limper drank some of the blood and got strength from it. He could not save the blood, for he had nothing to catch it in.

In the dark he started to carry back as much meat as he could. When it began to get light, he had to lie in hiding all that day. He did not dare build a fire for fear he would be discovered.

The old man was so deep in thought that Little Grandson's voice startled him.

"All is beauty on White Mesa," he said.

"Yes, Little Grandson, all is beauty," the old man answered, but there was a great lump in his throat. He was thinking of the horror of that day for his mother and for his father who had saved his life.

The old man's head slumped and his shoulders were hunched. He was thinking how his father returned to his hogan that day. Two men had appeared, coming towards the hogan on horses. They were Navajo policemen. As they drew near, his father recognized them as Walking-Hat and Bow-legs. At that time the Navajo police kept riding around vainly. They did not know what to do, for the railroad officials kept complaining about the Navajo people.

Walking-Hat drove the horses over to the corral as Bow-legs got off and walked up to The Limper.

"I see you have fresh meat, Limper," Bow-Legs said, but the Limper did not answer about that meat.

"You are a witch," Bow-legs said. "Yes, you must be a witch. That is how the fresh meat came to the hogan, from a witch."

The Limper turned his back, then Bow-legs threw his arms around the Limper. Bow-legs thought my father was weak because of his crippled leg, but his arms were very strong. The Limper bent over quickly, grasping Bow-legs securely, and threw him up over his back. Bow-legs turned a somersault in the air and came down on his back. Then he drew out his knife, but the Limper quickly fell on

him and hit him in the face with a rock. Blood streamed down Bow-legs' face and out of his mouth, and he let go.

The Limper started to run, but he got only a little way. He could not run fast. Walking-Hat came running around the hogan and lifted his gun and shot my father. My mother was sobbing and ran to pick him up, but the bullet had gone right through him.

Later when Bow-legs recovered, he told everyone that my father was a witch because he had supernatural strength. Bow-legs made up that story because the railroad officials were complaining, and he did not know what to do. They murdered my father, but after that I was always referred to as Son of Former Witch. That made some people think that I was a witch maybe.

AS the wagon reached a turn in the road, White Mesa was left behind them, and the old man leaned back to rest himself.

"The past is now behind us," he said. "We must look ahead to the future, I think."

"Yes, Grandfather," the boy said, "it is good to look ahead. I am happy to go to the school."

Then the rain came, and they pulled a blanket up around their shoulders and drew their heads down tight on their necks. As they drove into the school grounds, the interpreter was standing just inside the door. They tied the team to the fence and hurried inside, looking wet and bedraggled, but still composed with dignity. Moving slowly and quietly, they followed the interpreter down the hallway where the teacher was starting to lock the door of the empty classroom. He looked as though he wanted to hurry, but the old man sat down and indicated he would stay until he had told what he had come to say.

As he finished the story of what he had been thinking—of the fighting and the hunger, and the murder of his father, and about the sheep, and conservation and all the other things—the teacher glanced at the clock. He appeared to be impatient. He said that the past is behind us, that we must look to the future.

"That is good," said the wise old man, and looked around the room.

(Continued on page 742)
THE IMPROVEMENT ERA



Painting of "Christ at Bethany" by Bauermeister.

—A Three Lions Photo

The Other Side of the Equation

by Esther Frabman

THE problems of human relationships are very much before us in our daily living. One of the greatest pitfalls, one of the most delaying actions slowing us in our progress, is our failure to consider all the factors in making our evaluations, in forming our opinions about our fellow men.

Probably the most beautiful and effective way that God teaches us is through man himself. I have been particularly blessed in the friendship of a man who lives very closely at all times to his Creator. This friend has dedicated his life to the service of humanity. He is very beloved by those who know him. His work takes him among all types of people. It takes him into various homes, and he enters these homes usually at times of emergency, often times of catastrophe, when both the home and the dwellers are exposed without that protective sheathing that most of us are apt to have on when we expect outsiders—a sort of "company best" front.

Not only into the heart of the home does my friend go, but often he must also go deep within the being of the individual. He sees the indi-

vidual in times of crisis, in times of great need, in times of despair and discouragement, in times when the individual is facing the consequences of errors he has made. My friend is more apt to be exposed to the raw material than the finished product. Yet, never have I known a man to have such complete faith in humanity. Never have I known a man to keep before himself so steadfastly the perfect image of man as he wants to be. My friend keeps the candles of faith alight everlastingly, and whenever someone is in the darkness of despair, he may look into this man's eyes and see reflected there the candle of his faith burning brightly.

I have never known him to "give up" so far as his faith in an individual is concerned. His vision is fixed on the good.

My friend has a special expression that he uses. He always says: "Now let me tell you the other side of the equation. . . ."

The other evening a group of us were talking about a prominent actor. A great deal of unsavory and uncomplimentary comment had been in the newspapers about this person, and most of us in the group were

adding our particular tidbits of unflattering information. My friend listened attentively, and then very quietly he broke in, saying: "Now let me tell you the other side of the equation." And he told us a story of a magnificent good that had been performed by this very man we had been quite willing to condemn. Amazingly, the good had been performed to one of our own circle of friends. Through the courtesy of this maligned actor, a man we all knew who had walked so long in discouragement, so long soul hungry and body hungry, had been given a job—a work of great dignity, suitable to his prestige and education and training. This actor we were so willing, so eager to judge badly, had seen the good in our discouraged friend, had had faith in him, and had invested his own trust, his own finances in him.

This man who makes the equation come out right sees things in their true perspective. He sees the good side. He balances the equation according to the law of good—the law of love. My friend perpetually sees this other, or to put it more accurately, he always sees the *other's* side.

Two Views of Church History

by Dr. Hugh Nibley
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PART IV

ONE ACT OR THREE?—Few historians at the present time will maintain that the Christian church today is the result of a smooth and unbroken transmission of institutions and doctrines without change or shadow of change since the days of the Apostles. Since no one doubts the necessity and convenience of making certain major divisions in church history, we would strongly urge that the most meaningful and logical division is that so clearly indicated by the New Testament itself. To accept those clearly marked periods of (1) revelation, (2) darkness, and (3) restoration, however, is to reject the whole conventional concept of church history as one long unbroken, irresistible victory campaign.

Yet even conventional church history is now being forced to spoil the simplicity of the accepted plot of the growing admission that the early church was something very special. It would be hard to find a history of the church that does not honor the "primitive church" with a section all of its own; but of recent years the uniqueness and peculiarities of that church have become objects of the most intense research, which is showing more and more how totally different the original Church of Christ was from any of the churches claiming to be derived from it or from any of the ideas which scholars have hitherto entertained concerning it.

The term "primitive church" is itself revealing. The early Christians, far from thinking of themselves as primitive, tell us often that they are living at the end of an aeon in a world ripe for destruction. Though they lived by prophecy, no allowances or provisions were made by them for greater refinements or improvements in their own institution in the years ahead. The church of the Apostles was ready for the end, coming as it did at "the end of the aeon," not at the beginning of a long period of progress.

Still the designation and idea of a "primitive church" are necessary to later generations both as a salve to conscience (this is very clear in Chrysostom) and a sop to vanity (equally ditto in Jerome), for if the glaring differences between the original and the later churches could not be denied, they would have to be explained; and the only explanation that could save the face of Christianity—let alone make it look good—was that which decided with patronizing indulgence that the early church was just "primitive" and its disappearance a necessary and inevitable phase in the growth and progress of an institution.

The folly and vanity of a theory that looks upon the church of the Apostles with patronizing superiority and glories in the irrelevant and highly suspect virtues of size and sophistication as proofs of progress, needs no comment. A basic lack of conviction in the argument may be seen in desperate attempts to dress the primitive church up to look like modern churches; serious students know better, of course, but that does not keep the producers of movies and television from assuring the general public that the church really has changed hardly at all, and showing, to prove it, ancient Apostles dressed up as eighth-century bishops or mouthing the sentimental commonplaces of the schools through the whiskers and robes of traveling sophists.

But looking behind such flimsy tricks, we find that earnest investigators of church history, Catholic and Protestant alike, are discovering as it

were for the first time the great gulf that lies between the ancient church and conventional Christianity, and being surprisingly frank in their comments. More and more they are forcing themselves also to face up to the dark interval of the second act, though most of them still cling desperately to the old rewrite interpretations of "Advance through Storm," "Struggle and Progress," "The Certain Victory," etc.

This interpretation so deranges the plot that the third act must either be dropped out entirely or completely rewritten: naturally we can't have a "restitution of all things" if all things have been carefully preserved and steadily improved through the centuries. And so we have the third and final act, the great culminating events of world history, studiously effaced by church historians: what we have to reckon with, we are now told, was a "spiritual" second coming which has already taken place; it was "the Easter experience," some suggest—Pentecost, according to others; it was all a mistake, a tragic miscalculation, according to another school; it is fulfilled in the Real Presence, to follow another; others have maintained that since the crucifixion was the supreme event of all time, all that followed was mere anticlimax; others have made the second coming a mystical experience. And so they go: whatever it is, that third act, as we have called it, is not the great event predicted by the scriptures. Acts two and three are out!

What, then, did happen after the Apostles? Do we have reliable reports for the years following? Was it all bad? How did the Christians continue to think of the world and their position in it? Did they expect the lights to go out? Were they surprised when they did? Were they disappointed when the Lord failed to come? Did they believe that what was happening actually was the end? Such questions are the special food of church history in our day. The mere fact that they are being asked now as never before is an invitation

The Way of the Church—II



—Photo by Camera Clix from the painting *Crucifixion of Peter* by Reni Guido

With the removal of the apostles, there came a long period of darkness, ending with the restoration of the gospel.

to Latter-day Saints to enter the discussion which seems at last to be turning to their own point of view.

The history of the church is not a one-act play, a single, long, protracted happy ending from start to finish, with a baffled and frustrated villain vainly trying to score a telling point against a cause that is always assured of success and never in any real danger. Yet such a fantastically wishful and unreal plot is the only alternative to the one set forth in

the Bible which places the happy ending at the end—"when his glory shall be revealed and all made glad"—with a time of heaviness preceding it, during which the prince of this world holds sway and all the promised glories to come are forgotten in a tragic preoccupation with the things which please men. The story of the church is unfolded not in one act but three.

This is not the discovery of modern scholars or the private hypothesis

of Latter-day Saints—through the centuries the church fathers have been aware of it, and it has worried them a great deal. It is very important to understand that the fate of God's people on earth, specifically, the course of "the church" through the ages (for the idea of "the church" is a very ancient one) has been a subject of vital concern to certain men in every period of history.

From the most ancient prophets to the latest monograph, men have not ceased talking and speculating on this theme. As the Lord was not the first prophet sent into the vineyard, neither was his Church without precedent in the world. Church history does not begin suddenly one day in Palestine, any more than the story of the redemption begins with certain shepherds watching their flocks. The mighty drama goes back to the very beginning and leaves its mark in the documents of every age. It is a far bigger thing than the seminarists and schoolmen realize.

IN THE preceding articles we first indicated the strong and undeniable bias which has controlled the writing of conventional church history since the days of Eusebius. Next we offered a brief preliminary sketch, based on the New Testament, of another view of church history. That view may be thus briefly summed up: the original followers of Christ sought their reward and placed all their hopes in the other world and the return of the Lord in judgment, believing that as far as this world is concerned the work of the church would not prosper but soon come to a close, being followed by a long time of darkness that would end only with the restoration of all things in preparation for the coming of the Lord. Such in barest outline is the substance of "the other view" of church history. It will be readily admitted that it is *not* the conventional view, and it remains for us now to show from the early sources that it most certainly was the true authentic view of church history held by the members of the Early Church in Apostolic times and after. We shall also show the present trend among students of church history towards the recognition of glaring defects in the conventional picture and increasing awareness of the existence and the validity of the earlier concept.

(To be continued)

Timeless Principles of Family Relationships

by Victor A. Christoperson

LET THAT MAN who intends to become a husband, seek first the kingdom of God and its righteousness, and learn to govern himself according to the law of God; for he that cannot govern himself, cannot govern others." (Cited in *Scrapbook of Mormon Literature* 1:453.)

This counsel is as wise and applicable today as when set forth by Elder Orson Pratt in 1854, a century ago. In his writings, Elder Pratt set forth and elaborated upon some timeless principles of child rearing and family relationships. Many of the ideas that Elder Pratt expressed can be found today in college textbooks, written by authorities on family relationships. Indeed, the degree of compatibility and harmony between the century-old writing and some modern-day ideas is striking.

Some of Elder Pratt's statements could, perhaps, be better expressed for people today in contemporary terminology, but the implied principles very likely would remain the same. For example, Elder Pratt wrote:

"Let each mother commence with her children when young, not only to teach and instruct them, but to chasten and bring them into the most perfect subjection; for then is the time when they are most easily conquered, and their tender minds are the most susceptible of influence and government." (*Ibid.*, 1:454.)

It seems rather likely that the present-day equivalents of the words subjection and conquered, might be co-operation and trained, respectively.

Among the Latter-day Saints, the family plays a vital role. The importance of the family and marriage in both time and eternity is stressed. One of the loftiest aspirations of man, exaltation, depends in large measure upon the existence and quality of family organization. In eternity, families will assume an increasingly wonderful and meaningful significance. In light of the theological emphasis upon the family, it seems less surprising that a century ago Elder Orson Pratt and others were able to write and comment on family

relationships with such timeless insight and understanding.

One of the main points of issue that psychologists take with the practice of corporal punishment in disciplining children is that very often the spanking relieves the feelings of the parent while merely adding to the misery of the child, particularly when such punishment is administered in anger. Elder Pratt's concern over the child's welfare is very clearly and soundly stated. It is all the more interesting considering the fact that, at the time of his writing, the philosophy in vogue was that children were to be seen and not heard, and should they have the impudence to manifest occasional independence of thought or action, as all children at times do, a good sound spanking was the ever handy remedy.

Elder Pratt wrote:

"Do not correct children in anger. An angry parent is not as well prepared to judge the amount of punishment which should be inflicted upon the child as one that is more cool and

exercised with reflection, reason, and judgment. Let your children see you punish them, not to gratify an angry disposition . . . but as one that seeks their welfare. . . . Be deliberate and calm in your counsels and reproofs, but at the same time use earnestness and decision." (*Ibid.*, 1:455.) These are words that many parents could heed to good advantage.

One of the major objectives of leaders in child development and family relationships is to help parents and students recognize and appreciate the level of development of the child and individual differences among children. It is only when these two factors are well understood that the family can realize its optimum in development and good relationships. To expect more of children than their developmental age or native abilities enables them to produce, is to encourage nervousness and feeling of inferiority. This point did not escape Elder Pratt, indeed, he very succinctly pointed out the close relationship be-

(Continued on page 747)



—A Lambert Photo

Govern children as parents and not as tyrants; for they will be parents in their turn and will be very likely to adopt that form of government in which they have been educated.



—Harold M. Lambert Studios

The garden may consist of a few square rods in the backyard or it may include an area up to an acre or more.

IF YOU want to be rich in material and spiritual values alike, get hold of a piece of the good earth and make it produce. This is an answer to high prices, high taxes, and the rising threat of insecurity. Besides, living close to the earth is to learn the ways of God.

Though you may have overlooked the fact, as millions of others have done, a home garden, pouring its vegetables and fruits together with the many dainties derived from them into the storage bins and on the table, has been a basic factor in helping many families rise to a position of relative wealth and affluence, in ad-

dition to brightening the individual virtues so important in Christian fellowship.

As a boy, I learned through the family grapevine about Harry Harker who, in addition to being a leader in the Church, frequently lent money to many people in the community who were glad to give him a fair interest. Harry was a quiet sort of person, working around at ordinary jobs. There seemed to be no reason why he should have more financial assets than anyone else, but on rare occasions he revealed the secret of his success.

"When I was married," he ex-

RICHES AT YOUR FEET

by Ezra J. Poulsen

plained with a sly twinkle, "I said to Martha, 'Now, Honey, would you like a big house and no garden or a little house with a garden?'"

Martha replied, "I'll take the little house with a garden." The Harkers worked thriftily on their little production project, and soon their vegetables and fruit trees grew so abundantly you could hardly see the tiny house from the road. With an adequate food supply at his very door, Harry had no trouble saving a good portion of his earnings, and as the little Harkers came along, each learned to contribute his share of effort to the undertaking. In general, the Harkers had the best of everything. Always debt free, they had a safe margin in their favor. They were also the first to help others when such help was needed.

THE GARDEN may consist of a few square rods in the backyard or it may include an area up to an acre or more. The advantage of the larger lot lies in the fact that it furnishes ample space to branch out into the many different fruit trees such as apple, pear, peach, and plum, together with several types of bush fruits. These make a year-round menu when properly processed by home canning.

Good soil and water are necessary. Most soil, however, can be brought into good shape for gardening with in a few seasons by the application of manure, leaves, and other organic matter. Sometimes it pays to use

(Continued on page 740)

Solomon Mack and His Family

PART 2

by Archibald F. Bennett

SECRETARY, GENEALOGICAL SOCIETY

WITH RANGERS in front, followed by provincials and regulars (in solid red masses), the English pushed forward to the assault.

Across the rough ground, with its maze of fallen trees . . . , they could see the top of the breastwork, but not the men behind it; when, in an instant, all the line was obscured by a gush of smoke, a crash of exploding fire-arms tore the air, and grape-shot and musket-balls swept the whole space like a tempest. . . . The English had been ordered to carry the works with the bayonet; but their ranks were broken by the obstructions through which they struggled in vain to force their way, and they soon began to fire in turn. The storm raged in full fury for an hour. The assailants pushed close to the breastwork; but there they were stopped by the bristling mass of sharpened branches, which they could not pass under the murderous cross-fires that swept them from front and flank. At length they fell back, exclaiming that the works were impregnable. Abercrombie, who was . . . a mile and a half in the rear, sent orders to attack again, and again they came on as before.

The scene was frightful: masses of infuriated men who could not go forward and would not go back; straining for an enemy they could not reach, and firing on an enemy they could not see; caught in the entanglement of fallen trees; tripped by briars, stumbling over logs, tearing through boughs; shouting, yelling, cursing, and pelted all the while with bullets that killed them by scores, stretched them on the ground, or hung them on jagged branches in strange attitudes of death. The provincials supported the regulars with spirit, and some of them forced their way to the foot of the wooden wall.

. . . As twilight came on, the last combatant withdrew, and none were left but the dead. Abercrombie had lost in killed, wounded, and missing, nineteen hundred and forty-four officers and men.²⁰

The morning after the battle the English re-embarked in haste, "and retreated to the head of the lake in a disorder and dejection wofully [sic] contrasted with the pomp of their advance. A gallant army was sacrificed by the blunders of its chief."

"The army," wrote Solomon Mack, "returned back to Lake George." In a short time, on the eighth of August, he was in another dangerous fight. Montcalm, strongly reinforced, took

the offensive and sent out strong scouting parties by way of Wood Creek and South Bay to harass the English.

A large scouting party of the enemy came round by Skenesborough, at the half-way brook, and cut off a large number of our men and teams. One thousand of our men set out to go to Skenesborough after the enemy, five hundred of them were sent back, and just as we got to South Bay the enemy got out of our reach.—the enemy went to Ticonderoga & got recruited, then they came after us. We scouted by Wood-Creek. On the 13th day (of August) we got to Fort Ann. The centery [sic] came and told me that the enemy was all around us. Major Putnam led out the party, Maj. Rogers bro't up the rear; marched in an Indian path three quarters of a mile—the Indians lay in a half-moon; Major Putnam went through their ranks; they fired upon us—Major Putnam was taken and tied to a tree, and an Indian would have killed him had it not been for a French Lieut. who rescued his life—the enemy rose like a cloud and fired a volley upon us, and my being in front brought me into the rear—I turned little to the right—the tomahawks and bullets flying around my ears like hail stones, and as I was running, I saw a great wind fall little forward, which seemed impossible for me or any other man to mount, but over I went, and as I ran I looked little one side, where I saw a man wounded, (the Indians close to him) who immediately, with my help, got into the circle. Gershom Bowley (or Rowley) had nine bullets shot thro' his clothes and remained unhurt. Ensign Worcester had nine wounds, scalped and tomahawked, who lived and got well.

The battle commenced in the morning and continued until 3 o'clock, when they left us. We gathered our dead and wounded up in a ring; there was half of our men killed and wounded and taken, we sent to Fort Edward for relief to help carry our wounded, it being 80 in number, we made biers to carry them, many of whom died on the passage, the distance being 14 miles.²¹

This vivid account is good history. Again we find amplification in the account by Parkman:

These (French scouting) parties, some of which consisted of several hundred men, were generally more or less successful; and one of them . . . surprised and destroyed a large wagon train escorted by forty soldiers.

When Abercrombie heard of it, he ordered Rogers with a strong detachment of provincials, light infantry and rangers, to go down the lake in boats, cross the mountains to the narrow waters of Lake Champlain, and cut off the enemy. But though Rogers set out at two in the morning, the French retreated so fast that he arrived too late. As he was on his way back, he was met by a messenger from the general with orders to intercept other French parties reported to be hovering about Fort Edward. On this he retraced his steps, marched through the forest . . . , and thence made his way up Wood Creek to old Fort Anne, a relic of former wars, abandoned and falling to decay. Here, on the neglected "clearing" that surrounded the ruin, his followers encamped. They counted seven hundred in all, and consisted of about eighty rangers, a body of Connecticut men under Major Putnam, and a small regular force, chiefly light infantry. . . .

Up to this time Rogers had observed his usual caution, commanding silence on the march, and forbidding fires at night; but, seeing no signs of an enemy, he forgot himself; and on the following morning, the eighth of August, he and Lieutenant Irwin, of the light infantry, amused themselves by firing at a mark on a wager. The shots reached the ears of four hundred and fifty French and Indians, under the famous partisan Marin, who at once took steps to reconnoitre and ambuscade his rash enemy. For nearly a mile from the old fort the forest had formerly been cut down and burned; and Nature had now begun to reassert herself, covering the open tract with a dense growth of bushes and saplings almost impervious to anything but a wild-cat, had it not been traversed by a narrow Indian path. Along this path the men were forced to march in single file. At about seven o'clock, when the two marksmen had decided their bet, and before the heavy dew of the night was dried upon the bushes, the party slung their packs and set out. Putnam was in the front with his Connecticut men; Dalzell followed with the regulars; and Rogers, with his rangers, brought up the rear of the long and slender line. Putnam himself led the way, shouldering through the bushes, gun in hand; and just as the bluff yeoman emerged from them to enter the forest-ground beyond, the air was rent with yells, the thickets before him were filled with Indians, and one of them, a Caughnawaga chief, sprang upon him, hatchet in hand. He had time to cock his gun and snap it at the breast of his assailant; but it missed fire, and he was instantly seized and dragged back into the forest. . . . Then the firing began. The French and Indians, lying across the path

²⁰Parkman, *op. cit.*, Vol. II, pp. 312-313, 317-318.

²¹A Narrative of Solomon Mack, pp. 7-9.



Marlow, New Hampshire, home of Solomon and Lydia Mack—1761-1773

in a semi-circle, had the advantage of position and surprise. The Connecticut men fell back among the bushes in disorder; but soon rallied, and held the enemy in check while Dalzell and Rogers—the latter of whom was nearly a mile behind—were struggling through briers and thickets to their aid. So close was the brushwood that it was a full half hour before they could get their followers ranged in some kind of order in front of the enemy; and even then each man was forced to fight for himself as best he could. . . .

. . . The firing lasted about two hours. At length some of the Canadians gave way, and the rest of the French and Indians followed. . . . Rogers remained on the field and buried all his own dead, forty-nine in number. Then he resumed his march to Fort Edward, carrying the wounded on the litters of branches till the next day, when he met a detachment coming with wagons to his relief. A party sent out soon after for the purpose reported that they had found and buried more than a hundred French and Indians. . . .

The adventures of the captured Putnam were sufficiently remarkable. The Indians, after dragging him to the rear, lashed him fast to a tree so that he could not move a limb, and a young savage amused himself by throwing a hatchet at his head, striking into the wood as close as possible to the mark without hitting it. . . . When the retreat began, the Indians hurried him along with them, stripped of coat, waistcoat, shoes, and stockings, his back burdened with as many packs of the wounded as could be piled upon it, and his wrists bound so tightly together that the pain became intense. In his torment he begged them to kill him; on which a French officer who was near persuaded them to untie his hands and take off some of the packs. . . . When they encamped at night, they prepared to burn him alive, stripped him naked, tied him to a tree, and gathered dry wood to pile about him. A sudden shower of rain interrupted their pastime; but when it was over they began again. . . . As they were yelling and dancing their delight at the contortions with which he tried to avoid the rising flames, Marin (the French commander), hearing what was going forward, broke through the crowd, and . . . dashed aside the burning brush, untied the prisoner, and angrily upbraided his tormentors.²⁰

This agrees substantially with the account already given by Solomon Mack. Of his subsequent experiences after the fight at Ft. Anne, the latter wrote:

I was almost beat out, but I went to Albany after stores and returned to the army.—From thence I went home, it being in the fall, and tarried through the winter.²¹

His discharge, as already stated, was dated Nov. 18, 1758. On Dec. 3, 1758 Solomon Mack paid 45 pounds to Daniel Beckwith for eight acres in the North Society of Lyme, adjoining the lot he had previously purchased.²⁴

He became acquainted with an accomplished young woman named Lydia Gates, who was a schoolteacher. She was the daughter of Deacon Daniel Gates, who was a man of wealth, living in the town of East Haddam, Connecticut. "To this young woman," he wrote, "I was married shortly after becoming ac-

quainted with her." The marriage record reads:

Solomon Mack, of Lyme, Conn., married Lydia Gates of East Haddam, dau. of Dan'l, of East Haddam, Jan. 4, 1759.²⁵

Lydia Gates was the daughter of Daniel Gates and Lydia Fuller, and was baptized in the East Haddam Congregational Church, October 29, 1732. Her lineage has been authentically traced to many prominent American colonists, including seven *Mayflower* passengers: Edward Fuller and wife and son Samuel; John Tilley and wife and daughter Elizabeth Tilley, who married John Howland, another passenger.²⁶ She proved eminently worthy of her heritage and in turn left the impress of her faith and refinement and culture upon the generations of her posterity.

With his zest for activity and getting ahead in the world, Solomon Mack was soon embarked upon other adventures.

In the spring, 1759, I set out on another campaign. I went to, Crown Point, and there I set up a sutler's shop which I kept two years, by means of a clerk I employed for that purpose, not knowing myself how to write, or read, to any amount, what others had written, or printed. I lost my Clerk, and not being able properly to adjust accounts, lost what I had accumulated by hard industry for several years, all for want of youthful education.

After leaving the army I accumulated, by industry, a handsome sum of silver and gold, with it I purchased, in the town of Granville, sixteen hundred acres of land and paid for it on delivery of the deed, but besides I was to clear a small piece of land on each right and build a log house.²⁷

(Continued on following page)

²⁰A *Narrative of Solomon Mack*, p. 9.
²¹Lyme Deeds, Vol. 10, p. 133.

²²Lyme Vital Records, Vol. 1, p. 92.
²³The *Utah Genealogical and Historical Magazine*, Apr. 1925, Vol. 20, pp. 64-74.
²⁴A *Narrative of Solomon Mack*, p. 9.



Meetinghouse in Marlow, New Hampshire.

SOLOMON MACK AND HIS FAMILY

(Continued from preceding page)

Numerous grants of land were being made to officers and soldiers of the French and Indian War. Solomon Mack well knew of the fertility of the soil in this area from his military service and scouting expeditions. Granville was situated just east of old Ft. Anne, where he had fought in 1758 with Putnam and Rogers; and it lay next to the later Vermont line. It was some years before the actual settlement of Granville began.

He also bought land in Lyme. On February 8, 1759 he paid the "Proprietors of the Common and undivided Land in the Township of Lyme" 18 shillings for two small pieces just north of his own house and barn on his home lot. On April 6, 1761 he paid 40 pounds for 16 acres in the North Society of Lyme; and on May 9, 1761 he paid another 28 pounds, 2 shillings and 10 pence for an additional tract.²⁸

Meanwhile the older brothers and sisters of Solomon Mack had grown to maturity. His eldest sister Phebe had married Amos Huntley, her relative, May 21, 1749; the next sister, Deborah, had married Nathan Woodworth of Lyme, June 23, 1756; and Hannah, next after Solomon, had married Levi Bartholomew of Saybrook, October 11, 1757. His younger brother Samuel had married Lydia Brainerd of East Haddam, February 14, 1758.²⁹ Hepzibah, about this time became the wife of Abishai Tubbs. Stephen, at the age of 18, enlisted April 18, 1760, in the New York Provincial Troops, being described in a muster roll as aged 19, farmer, born Lyme, Connecticut.³⁰

In the campaign of 1762 he enlisted on March 24 in the First Connecticut Regiment. He was reported dead on December 10, 1762. Two cousins, Orlando Mack and Stephen Mack, who enlisted on March 15, were reported dead on December 5 and September 5, respectively.³¹

About 130 miles north of Lyme, Connecticut, was an area in New Hampshire which was chartered as a township named Marlow, and granted on October 7, 1761 to William Noyes and sixty-three others. "The grantees were from Connecticut,

principally in the vicinity of the towns of Lyme and Colchester. Among the first settlers were Thomas and Samuel Gustin, Elisha and Solomon Mack, Jasper and Nathan Huntley, and Joseph Tubbs."³² These were virtually all relatives. A graphic account is given by Solomon Mack of their pioneering experiences:

In 1761, we moved to the town of Marlow, where we remained until we had four children. When we moved there it was no other than a desolate and dreary wilderness. Only four families resided within forty miles. Here I was thrown into a situation to appreciate more fully the talents and virtues of my excellent wife; for, as our children were deprived of schools, she assumed the charge of their education, and performed the duties of an instructress as none, save a mother, is capable of. Precepts accompanied with examples such as hers, were calculated to make impressions on the minds of the young, never to be forgotten.

She, besides instructing them in the various branches of an ordinary education, was in the habit of calling them together both morning and evening, and teaching them to pray; meanwhile urging upon them the necessity of love toward each other, as well as devotional feelings towards Him who made them.

In this manner my first children became confirmed in habits of piety, gentleness, and reflection, which afforded great assistance in guiding those who came after them, in the same happy channel. The education of my children would have been a more difficult task, if they had not inherited much of their mother's excellent disposition.³³

The pain and the hazards of those experiences on the frontier called for the utmost hardihood and grim endurance.

I then proceeded into the back country to clear me a farm. Soon I began to work in the woods, but unfortunately cut my leg and lay under the Doctors care the whole season, which cost me a large sum and well nigh took my life. I underwent everything but death, but thought nothing of the hand that inflicted the chastisement. My family arrived, and we were in the wilderness and could do no business. Previous to this, however, I freighted a vessel and went to New York, where I sold my cargo extremely high and returning was overtaken by a gale of wind, my vessel was much damaged; but we made shift and got to Long Island, and there we left the vessel.

I arrived at home sometime in the winter, poor enough, the vessel did not arrive till the next spring. Afterwards I broke my wrist, with which I had a great deal of pain and expense; for a long time I was unable to do any labour. Though I still sought to make myself great and

happy, in the way I was educated, the Lord would not suffer me to prosper. I was not yet discouraged.³⁴

On January 18, 1762, "Solomon Mack of Lyme, New London Co., Conn.," had sold his dwelling house, barn, and land, about 60 acres, in Lyme for 72 pounds, 16s. 7d. On April 4, 1765 he sold another 23 acres in Lyme with dwelling house and barn thereon for 118 pounds 9s. to his brother-in-law Abishai Tubbs; and 14 acres there for 33 pounds to his brother-in-law Amos Huntley. Nine days later he disposed of 7 acres in Lyme for 7 pounds; and on August 1, 1766 he sold 23 acres for 118 pounds.³⁵ It appears that he still maintained residence in Lyme, for in each deed he is called "Solomon Mack of Lyme."

On May 12, 1767 he was chosen "Deer Reeve" of Marlow. On October 1, 1770 and again on May 15, 1767 he had 100 acres of land laid out to him in Marlow.³⁶ In a petition of the Marlow proprietors dated December 30, 1771 appear as "Proprietors by purchase" the names of Abishai Tubbs, Elisha Mack, and Solomon Mack. At least ten of the other men who signed were their relatives. A census was taken of the "Heds of famelys" in Marlow, January 7, 1772. Among the twenty-eight heads were eleven known relatives of Solomon Mack on either the Mack or Huntley sides.³⁷ He and his brother Elisha were included among them; also Jasper Huntley, who on December 31, 1768, had married Solomon's youngest sister Azubah, at Lyme.

Solomon Mack and his wife Lydia Gates had these children, all except the first probably born in Marlow:

1. Jason, b. abt. 1760.
2. Lovisa, b. abt. 1762.
3. Lovina, probably a twin, b. abt. 1762.
4. Lydia, b. 1764.
5. Stephen, b. June 15, 1766.
6. Daniel Gates, b. abt. 1770.
7. Solomon, b. Jan. 28, 1773.

Shortly after the birth of the child, Solomon, Jr., the family moved to nearby Gilsom, about eight miles southwest of Marlow. The village lies in a deep basin surrounded by

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²⁸Lyme Deeds, Vol. 10, pp. 384, 385, 387.

²⁹Lyme V. R., Vol. 1, pp. 53, 91, 88; East Haddam V. R., Vol. LR6, p. 319.

³⁰Muster Rolls of New York Provincial Troops, 1760, p. 254, in New York Hist. Soc. Coll., 1891; French-Indian War Rolls, Vol. 11, pp. 314, 318, in Conn. Hist. Soc. Coll., Vol. X.

³¹Hammonds: Town Papers, New Hampshire, Vol. XII, p. 372.

³²History of Joseph Smith, By his mother, Lucy Smith, 1945, ed. pp. 5-6.

³³A Narrative of Solomon Mack, pp. 9-10.

³⁴Lyme Deeds, Vol. 10, p. 450; Vol. 11, pp. 29, 79, 277; Vol. 13, p. 410.

³⁵Town Papers, New Hampshire, Vol. IX, p. 548.

³⁶Ibid., p. 546.

Should Parents Be Teachers?

by Elizabeth Adamson

I WANT my child to choose for himself. I'm not having him join any church now. When he is old enough, he may join any church he wishes." How many times have you heard this or a similar phrase? This seems to be a popular notion among modern parents. They are reluctant to teach their own religious beliefs to their children. These parents do not seem to realize that history has proved children who receive no spiritual training often choose to live without religion.

Then there are other parents who believe children should be taught religion; however, the church should furnish the instruction. They have not made comparisons to see that the child is receiving from his 168 hours in a week only 2½ hours of religious instruction. Many children spend more time in movies than in church. Even fundamentals of arithmetic are taught the child for a longer period of time. Are we putting first things first?

Most parents are desirous of having their children grow up with a knowledge of the gospel, a vibrant conviction of its truth, and an attitude that will result in good works. To realize this ambition parents must take some of the responsibility for their training.

The first and most important schooling of life is to be gained at home. Religion should be the foundation of that education, for it is the most powerful and sustaining force in helping us meet the realities of life. It helps us to face danger, disappointment, and sorrow. Religious faith helps us to put our trust in the Lord. This faith must be acquired early in life and exercised throughout life. It is a great influence and blessing in every Latter-day Saint home.

The parents who can instill devotion and faith in God in their children already have laid a good foundation for a fine and happy life. The value of thanking our Heavenly Father for our food and of family prayers night and morning gives spiritual joy and gratitude in the home. People who pray together do not drift very far apart.

In our modern Latter-day Saint homes we must teach by example the principles of honesty, dependability, and righteousness. It is the responsibility of the home to teach the three R's: righteous living, reverence, and responsibility.

How do we teach righteousness? By righteous living. Reverence? By devotion to prayer and to Church principles and teachings. Responsibility? Each member should be given responsibility. Work in the home should be shared, so that parents and young people can spend some of their leisure time together.

Unless we are capable and wise parents who teach by example these principles of honesty, dependability, and righteousness, we fall short of our goal in spite of all our other accomplishments. As mothers, upon whom the greater share of the teaching burden falls, when we die it doesn't matter whether we have scrubbed our floors every day or not, but it does matter whether or not we have taught our children the principles of the Church, including the Word of Wisdom, having family prayer daily, and whether or not our children have a testimony of the gospel.

Many parents of years gone by insisted their word was law, to be absolutely unquestioned. This attitude, because of its severity, drives away rather than encourages. Today the

opposite extreme is being maintained. Parents are too lax in teaching their children.

"Train up a child in the way he should go." (Prov. 22:6.) Family life largely forms the character of the children. Good character is essential for success in all phases of life. By precept and example (merely telling is not enough), you may teach your best lessons. Children are taught best by the example of love in duty by those they love.

Consistency of teaching and of example is necessary, also. The father of one family held a very high position and was honored and respected by his neighbors and associates. He was old-fashioned in his manner of teaching and disciplining the children. His word was law. When he spoke, he expected to be obeyed. He insisted that his children attend all Church gatherings. He was also very strict with himself in such matters. But the inconsistency was that his wife always stayed home. Consequently, between being driven and forced and seeing their mother do the opposite, the children willfully drifted away from the Church as soon as they became independent. Example and teaching are not a one parent job. It requires the work and co-operation of both if the children are to fulfil the hopes of the parents.

Teaching is begun while a child is yet in the cradle. Babies feel the atmosphere. What joy, to teach baby lips their first lisping prayer; to kneel yourself or to bow as a family with a parent or one of the children praying for all. It is important to hear the children express their individual faith and prayers for the blessings they feel are needed by the family.

Faith and prayer go hand in hand. Faith is the key to power and without it life is empty.

President J. Reuben Clark, Jr., says,

We must set in order our own houses; we must see that our children are properly taught; they must understand what the commandments of the Lord are, and we shall not have our skirts clear if we do not do all that is in our power, not alone by precept, but by example, in bringing them to live according to the principles of the gospel. In no other way can salvation and exaltation come, and our troubles will be great . . . if we fail in teaching our children properly. We are coming too much to the point where we condone sin instead of forgiving the repentant sinner, and there is a difference between those two things.

(Continued on page 762)



A disgrace to the family

by Mary Ek Knowles

NORMA awoke abruptly, and her first thought was, *How can I keep Gramps out of sight during the party this afternoon?*

Because keep him out of sight she must! The women—mostly residents of the exclusive neighborhood into which she and David had just moved—would take one look at Gramps; they'd hear his crude speech and be insulted by his blunt observations.

Oh, they'd be polite enough at the party, but afterwards! Norma could almost hear Mrs. Schuyler Payne's cultured voice, "I was shocked to meet the young doctor's grandfather. Why, he's nothing but a tramp! Dr. Sawyer seems like such a brilliant young man, but really, my dears, blood will tell, and you can't be too particular whom you select for a family doctor."

The others would agree, Mrs. Schuyler Payne being the undisputed leader of the social set, and that would be that. She and David might just as well move back to the apartment on Locust Street!

She looked at David sleeping the sleep of exhaustion. He'd had a night call—the Watson baby on Third Avenue. Maybe he would get paid, but more likely he wouldn't. The good practice, the paying patients were in this part of town, and now David would lose out!

"Why did Gramps have to come?" she thought resentfully, "and if he had to come, why did he pick this time?"

Gramps had arrived yesterday morning, unheralded. It had been

very early when Minnie knocked on the door. "Pardon me for awakening you, Dr. Sawyer, but there's a tramp at the back door, and—"

"Well, feed him," David mumbled sleepily. "'Never turn a hungry man away.' That's what my grandmother used to say," his voice dwindled off.

"He insists he knows you," Minnie's voice went on, something akin to panic in it. "'You go wake the doc,' he said, 'tell him there's some buttermilk pancakes on the griddle for him.' He's down there now, going through my cupboards!"

David sat up with a jerk. "Gramps!" He was out of bed, thrusting his arms into his dressing gown.

"Your grandfather is here, David?" Norma had asked.

"Yes, my grandfather, honey," he chuckled. "And unless I'm very much mistaken the first batch of pancakes is all ready!"

Norma had trailed after David out of the bedroom and down the stairs. She thought of Colonel Ashby, Mrs. Schuyler Payne's father, with his dignified walk and his gold-headed cane. He was retired, too, and lived with Mrs. Payne.

Norma had stopped in the kitchen doorway stunned by what she saw. Gramps was standing at her new electric stove, one of her embroidered tea towels tied around his waist, industriously spooning batter out of a large mixing bowl cradled in his left arm, and spreading it in the heavy iron skillet.

Gramps was tall and ramrod thin. He was wearing a baggy pair of rusty black trousers, a blue-striped shirt without collar and tie, and a brown vest. His iron-gray hair showed recent combat with comb and water, with the hair the victor.

David said, "Gramps, you old tyrant!" And Gramps turned from the stove, his whiskery face breaking into a smile. "Where did you come from?"

Gramps flipped three pancakes. "Hitchhiked from Pleasantville. Got a hankerin' to see how you was makin' out."

"I'd have sent you money, Gramps."

Gramps patted his chest. "I've got plenty money pinned to my shirt. Always wanted to go cross country, so I lit out last Wednesday." This was Tuesday. "I can only stay a week. Eloise," Norma learned later that Eloise was his prize China sow, "is due to farrow then."

Gramps moved over to the cupboard, and Norma had noticed his walk, the quickness of his step, his feet toeing out just a trifle. "There now!" he'd flipped golden-brown pancakes onto the platter. "Set now and eat while they're hot. You, too," he commanded Minnie. A smile tugged at the corners of his full-lipped mouth, and his nostrils quivered with amusement.

"She wasn't goin' to let me in," he said. "'Dr. Sawyer wouldn't know anyone like you, and tramps aren't allowed in the neighborhood.'"

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Norma had seen David flinch, and she'd scarcely tasted the pancakes.

"What are we going to do, David?" she'd asked when they were alone in their room.

"Do? Why, Gramps can use the guest room and—"

"What will the neighbors think when they see him?"

"I don't give a hoot—"

"This is a critical time in your career, David. The impression we make now is terribly important."

David had run his fingers worriedly through his dark curly hair. "I'm not going to hurt his feelings no matter what it does to my practice!"

Norma thought, Tomorrow I can drive Gramps to Crystal Lake and keep him there for the rest of his stay. But today? What to do with him today!

All of a sudden the early morning quiet was broken by a shrieking, grating sound, and David sat up in bed with a jerk. "Shades of my boyhood!" He was across the room to the window with Norma at his side, and the sound came closer like a dozen cats on a torture rack.

"What is it, David?"

David's chuckle was slivered with exasperation. "Gramps has found a wheelbarrow, my pet. An evil twin to the diabolical vehicle that used to shatter my boyish slumber. Just look at him!"

She watched Gramps push the protesting wheelbarrow to the back of the lot and dump bricks into a pile under the maple tree. Then with a look of determination, he grasped the handles of the wheelbarrow, wheeled it around, and at the same moment Norma heard windows go up, and faces, wearing indignant expressions, thrust out all along the horseshoe bend of the street.

Norma quickly opened the window. "Gramps, wait!"

Gramps looked up, his face wreathed in smiles. "Mornin', Normer. Got you some bricks. Goin' to build you an outdoor fireplace."

"I'll be right down, Gramps. Don't go away."

David caught her in his arms as she opened the door. "Go easy, honey. Remember, I wouldn't be Dr. David Sawyer if it weren't for Gramps."

She knew what David meant. When Gramps knew David wanted to be a doctor he'd worked all one blistering summer and sent his wages to David.

"Don't worry, David," she told him. "I'll be tactful."

Gramps was standing in the backyard under the maple tree, wiping his forehead with a blue bandana handkerchief. He looked up as she came over. "Ain't them nice brick, Normer? Know that old building down the road a piece? One they're tearing down? They was glad to sell me all the bricks I need. Bought cement and sand, too, and borrowed a trowel." He grasped the handles of the wheelbarrow. "I'd best get back for another load. Three barrows ought to do 'er."

"No, Gramps!" she said harshly, and then at the hurt look on his face. "Start it now. Let me see how it's going to look."

He winked at her. "You'll have the purest fireplace in this neighborhood."

Norma thought hopefully, "Maybe he'll stay in the backyard laying brick all day." When she went back in the house, David was just leaving.



"Is everything all right with Gramps, honey?" he asked anxiously.

"Sure, darling. Don't you worry."

If only the party went as she planned it! In the first place knowing a famous authoress well enough to give a party for her had been a feather in Norma's hat. Last Wednesday Mrs. Schuyler Payne had given her a lift to town, and Norma had noticed Malvina's book on the seat. She'd picked it up. "So Mally finally wrote her African novel."

"You know Malvina Prescott, Mrs. Sawyer?" Norma could tell Mrs. Payne was impressed.

"We were roommates at Stanford. Malvina will be here next Wednesday between planes."

"How I'd like to meet her!"

The inspiration had come then, full blown. "I'm giving a reception for Malvina, Mrs. Payne. I'd love to have you come. Wednesday from two to four."

It was almost one o'clock before Norma had time to look out the window and see how the fireplace was progressing. She was startled to find that there were only a few bricks left! Just about the time the guests arrived, Gramps would be leaving for another load of bricks. He certainly was fast, she admitted. They should have someone like him working on the medical building.

The medical building . . . Maybe . . . she went quickly downstairs and out to the backyard. "Why, that's going to be wonderful, Gramps," she said. "I think it's marvelous to be able to build something like that. You should see the new medical building going up. Why, every time I go to town, I stand and watch the workers."

"Where's the building, Normer?"

Gramps' face showed interest.

"Over on Farrow Street, across from the library."

"Well, now, I'd like to take a look at that."

Norma chose her words carefully, suddenly shocked at herself. "Oh, no, Gramps, it's too far for you to walk! I forbid you to go!"

Gramps globbed mortar on bricks with an angry gesture. "Soon as I lay these last bricks, I'm goin' to be on my way!"

"David can't take you and—"

"I'll walk," Gramps said.

"Well, all right," Norma gave a reluctant sigh. "I'll lay out your good clothes and—"

"Clothes I got on will do." Norma

(Continued on following page)

A DISGRACE TO THE FAMILY

(Continued from preceding page)

saw the stubborn set of his mouth and let well enough alone.

Later Norma stood at the window and watched until Gramps was out of sight: It was a long walk to Farrow Street. He would be gone until evening. She whirled around and then walked slowly through the house. She loved this old home with its spacious rooms, its glossy walnut woodwork, and many paned windows.

How nice the table looked covered with her lace tablecloth, her gleaming wedding silver and china. They had chosen furniture that would complement the antiques she had sent from home. The right background was so important to a young doctor. It was the only kind of advertising he could do.

Norma was placing platters of strawberry tarts on the table when she saw a taxi stop in front, and Malvina get out. Norma went to the door. "Oh, Mally darling!" She hugged her friend. "It's good to see you. You're looking marvelous."

"And so are you, darling. Marriage agrees with you."

"Sit down, Mally," Norma said eagerly and indicated the divan. "Let's have a few quiet moments before the mob arrives."

Malvina sat down and smiled. She was tall and blond and very lovely with her wide brown eyes. "How is David doing? Building up a good practice?"

"Oh, Mally!" All of a sudden Norma was telling Malvina everything, even about Gramps.

Malvina laughed. "He sounds like a wonderful character for a story. Where is he?"

Norma told her, conscious that Malvina was looking at her disapprovingly. "Don't look at me like that, Mally. Gramps is a marvelous character for a story but not a marvelous grandfather for a young doctor just starting out. Dr. Cabot has been these people's doctor, but he's retiring soon, and oh, if only David could be their doctor!"

Malvina smiled understandingly. "Darling, I'll impress the socks off them, and here come the first victims. Give me a quick sketch of each one."

Norma looked out the window at the three women coming up the walk. "The tall thin one in the rose print dress is Mrs. Bruce Cantwell. Nina

Cantwell," Norma said. "She has a wealthy banker husband and chronic indigestion. The pretty dark-haired woman is Mrs. Floyd Barrows. Lucy Barrows. Her husband is something important in steel. They have four children, and all four still have their tonsils, adenoids, and appendixes, and—"

"And the handsome gray-haired woman in the blue linen?"

Norma let her breath out in a little gasp. "Mrs. Schuyler Payne. If she gives the nod, the others follow."

The doorbell rang. Malvina said, "Relax! They're only people!"

Norma thought of Malvina's words as the afternoon progressed. Everyone she had invited came, and they all loved Malvina, and Norma knew that everyone was having a good time. She moved from group to group, relaxed now.

Only Mrs. Payne remained a bit aloof. So Norma was delighted when Mrs. Payne told her, "I like the way you have redecorated the house. I was so afraid, when I knew young people were moving into the old Walters' home that they would go modernistic. But you haven't painted the woodwork and—"

"Paint this lovely solid walnut!" Norma exclaimed. "That would be sacrilege."

"You are perfectly right," Mrs. Payne said approvingly. "I was sitting here admiring the walnut secretary. It's beautiful!"

"Thank you. It belonged to my great-grandmother Crawford."

"Where are you from, Mrs. Sawyer?"

Norma told her about her childhood in California. Then in the middle of a sentence Norma looked out the window and saw Gramps coming up the walk! She was not aware that she had gaped until Mrs. Payne said, "What is it, Mrs. Sawyer?"

And then Mrs. Payne was looking out the window, too, saying, "Who is that old man? I do believe he's the same one who went past my house very early this morning pushing a respectable wheelbarrow. He's turning in here." Mrs. Payne looked sharply at Norma. "Does he live here?"

Norma thought, I'll tell her he's our yard man, and then I'll slip out and head Gramps off before he comes in here. But suddenly she loathed herself for even thinking of such a

cruel thing. She said, "He's Dr. Sawyer's grandfather. He's here from Pleasantville visiting us for a week. You must meet him."

She could hear Gramps talking to Minnie in the kitchen. She opened the swinging door wide. "Gramps," she called, "come in here. I want you to meet my guests."

Gramps appeared in the doorway. Norma said loudly, "This is Dr. Sawyer's grandfather."

Gramps smiled a broad smile. "As I walked around the side of the house, it was like standing outside a chicken coop and listening to a flock of hens cackling." He bowed slightly, his feet turning out, his eyes twinkling. "Purty, young hens, you understand." He looked down at his attire. "Excuse me bein' in my workin' clothes. Didn't know I was going to be invited to a party. Be back in a minute soon as I change."

There were a few well-bred laughs as Gramps walked across the room with that jaunty walk. Across the room Malvina's eyes met hers, and Malvina began to talk rapidly about the new book she was writing, and then Gramps was back in his "best togs"—black trousers and white shirt and fire-engine red tie.

The rest was nightmare, with Gramps moving about freely and perfectly at ease, with occasional lulls in the conversation and Gramps' voice rising above the rest.

It was when Norma heard Gramps tell Mrs. Schuyler Payne, "Hogs ain't dirty naturally. You give a hog half a chance, and he'd be clean as you are," and saw Mrs. Payne looking down her long, well-bred nose at Gramps that a kind of numbness stole over Norma. It lasted until the last guest had gone, taking Malvina with them to the airport in a car that had room for Malvina but none—Norma thought significantly—for her.

She even made some kind of reply when Gramps said it was a jim-dandy party, and if she could spare him now, he'd go for another load of bricks.

It was when she heard the squealing of the wheelbarrow that the numbness left, and she burst into tears. Let Gramps go after a dozen loads of brick. It didn't matter now. Everything was ruined.

She heard the dining room door swing open and Minnie's step. Norma

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THE IMPROVEMENT ERA



"Come, follow me . . .
and I will make you fish-
ers of men."

—Photo by C. C. Pierce

DEAR TOM:

I almost feel as though I know you. The things Brother Palmer said about you¹ make you seem very real to me. Even if you don't have a surname, Tom, you are still a real person, and you do have an inheritance awaiting you.

Did you say, "I would give everything I own to know who I am"? So would we all, Tom. It's the very greatest need we have—to know who we are, why we are here, and where we belong in the scheme of things. And this is something that we can know.

German E. Ellsworth, former president of the Northern California Mission, has said repeatedly, "Remember who you are!" What does he mean by that? You, Tom, don't know who your parents were; you were given no last name; and yet you, too, should be remembering who you are.

Our Savior said, "... call no man your father upon the earth: for one is your Father, which is in heaven." (Matt. 23:9.) Maybe you can't know your earthly parents, Tom, but you can know your Heavenly Father. "... all ye are brethren," said the Lord. (*Idem* 8.) He was talking to

DEAR TOM

by Margaret T. Goff

you, Tom. You have a whole family of brothers and sisters here on this earth with you.

Why should you drift over the earth? Why should you be without a home, without friends, without loved ones? You can find a brother wherever you look, if you seek with love in your heart to find kinship with the rest of God's children. So many of them are worse off than you are. Haven't you something to give to them, Tom—a smile—a kind heart? Haven't you some encouraging words to give? Don't you know some young boy who needs befriending? Haven't you seen any need among men that you know how to meet? If you are loving and kind, Tom, you will also be greatly loved. The closest family ties develop from love and service to others.

Tom, you have a wonderful family—the *human* family. Your family

has produced prophets and apostles, scientists, doctors, artists, musicians, authors, teachers, statesmen, inventors. Have you ever taken the time to learn about them? Think about these noteworthy men and women. Isn't it an honor to have such brothers and sisters?

There are millions of others—men and women whose names are not known to the world, who know what integrity is, what honor and kindness and uprightness mean; who cherish these principles and teach them to their children. These also are your brothers and sisters. You belong to the same great family. It's up to you to make yourself a worthy member of that family.

I agree that you need a name, Tom. Why not take upon yourself the name of Christ as he would like you to do? There have been others before you who have adopted the surname *Christian*. Why not become Tom Christian or Thomas Christian? Accept the name legally, and bear it proudly. Then you would really have something to live up to!

If you should seek to know our Savior, to follow in his footsteps, to bear his name honorably, he would welcome you with open arms. Can't you hear him saying, "Come unto

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¹William R. Palmer, "A Father's Blessing," *THE IMPROVEMENT ERA*, March 1955, p. 150.
OCTOBER 1955

COURAGE IN ACTION*

by Jim McFarland

IT HAS BEEN SAID that we are a peculiar people. As members of the Church we are different because of our beliefs, for we are a chosen people, called out of the darkness and into the marvelous light of the restored gospel. It is our calling to live faithfully to the truth that will make this light shine bright and guide us away from the obstacles and rocks of temptation and into the harbor of a faith courageous.

Throughout the ages, this truth which we are proud to defend has never been changed. In olden times young people met with basically the same temptations as the young people of today, for in all ages there have been peculiar people; for example, Daniel, when still a young man in his teens, met with a situation which, if he had let it, would have dimmed the light of his faith. He along with three other captives of Israel was chosen to be trained for three years as personal attendants to the king of Babylon. However, the food and drink of which Daniel was expected to partake was unhealthful according to his beliefs, as were the moral and spiritual standards prevalent in the kingdom. So Daniel requested of the king that he and his friends be permitted to eat of vegetables and water for ten days rather than partaking of the king's food. The results of the experiment were favorable, and the four Jewish youths were permitted to live in this way during the remaining three years of their training.

At the end of this time, they were found to be far superior to their fellow students both physically and intellectually, and indeed wiser than all the learned men of Babylon. Their superiority was traced to the God they were not ashamed to worship. Daniel not only had the courage to refuse to partake of the king's food, but also the courage to stand up before the king and explain his beliefs to him. Because of Daniel's firm conviction of faith and courage to secure the food and drink which met the standards of his belief, he was rewarded with much power in the kingdom.

This firm conviction of Daniel's did not develop overnight but was nurtured throughout a clean life from a spark of truth to a brilliant, courageous faith. We are a peculiar people because of the principles and standards we follow. Young people of the Church are taught to live by a very strict code of moral ethics. We believe in keeping our bodies physically strong, mentally awake, and morally straight, by not taking into them unclean things or thoughts.

We are taught that the kind of stories and jokes we

hear or tell, the type of books and magazines we read, and the words we use should be of such high standard that they would be acceptable in the presence of God, for truly, "the glory of God is intelligence."

It is the mission of those of us who have this light of truth to spread it throughout the rest of the world, to demonstrate to people, as Daniel showed the king of Babylon, that to live by these strict codes will bring them happiness and power to resist temptation. To do this we must have courage and be able to stand unashamed before any opposition and hold true to our beliefs.

Courage in action was well demonstrated by one of our early missionaries. When spreading the light of truth in the Southern States, the leader of the angry mob shouted, "Shoot that man," and pointed to Rudger Clawson. Twelve men raised their guns and covered him. He looked into the blank, death-dealing muzzles and folded his arms. "Shoot," he calmly said. A blackness came over him; he could not see. He felt the presence of the angel of death. Finally, after an eternity, dimly out of the distance, he heard another command, "Don't shoot." His calm faith in God and his cool bravery had saved him.

Would you believe for a minute that this stirring demonstration of faith courageous was an instantaneous impulse? No. It was, rather, a solid wall of faith and courage, built on a firm conviction of the gospel. He had read and believed the gospel of John, wherein it says:

These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world. (John 16:33.)

What a great promise to be given to us! No matter where we go in the world, when we meet with temptation or tribulation, the Spirit of God will be there to guide us. The only thing our Heavenly Father asks is for us to have the faith and the courage to say that we are not ashamed of the gospel of Christ, and that we will live by it until the end, for truly in the end the just shall live by faith.

(Concluded on page 722)



—Photo by Camera Click
THE IMPROVEMENT ERA

*Adapted from a talk given at the speech session of the MIA June conference held in the Tabernacle.

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COURAGE IN ACTION

(Concluded from page 720)

Each day the test seems to come. Last spring I was associated with ninety-four other young men from every state in the Union, but somehow I was singled out among them because some of my beliefs differed from some of their own. The convention was held in the center of the city of Chicago. I was repeatedly invited to enter burlesque shows, to have cocktails, cigarets, and other things which did not conform with my teachings and beliefs. Had I not the necessary courage to say no to such temptations, no doubt today I would be wondering why that beacon which guides me had become so dim. I am thankful for that God-given faith.

This truth which we believe in was

well-expressed by Richard L. Evans when speaking of people who by necessity had to leave their homes. "Fundamentally there is only one set of rules. If a thing wasn't right or ethical at home, it isn't right or ethical away from home. If a thing wasn't sound morally or spiritually where we came from, it isn't sound morally or spiritually where we're going. Some day when all this has passed, most of us are going to want to go back to those places from which we have come, and take up life where we left it. . . . it is well to keep in mind that we do not change our identity when we change our environment. We cannot change color, like the chameleon, and expect to change quickly back again. The colors of character tend to resist ready change

—especially changes from the darker to the lighter hues."^{*}

Daniel did not see fit to change the rules he lived by when he was away from home, nor did Elder Clawson. But we do not need to be confronted by assassins or be tempted with evil in far-off places to demonstrate our faith courageous. Each day of our lives each of us has the opportunity to brighten that light of truth within us by having the faith and the courage to resist the very smallest temptation.

If we, living by our daily acts, develop a faith that is courageous, we will be able to exclaim with power and elation, as did Paul, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth, . . ." (Romans 1:16.)

^{*}Evans, Richard L., *This Day . . . and Always* (New York: 1942), p. 7.

Pisgah— Mormon Landmark

by Lorraine V. Buckman

A LITTLE-KNOWN cemetery in Iowa is all that remains of the thriving community of 3,000 Latter-day Saints who lived there from 1846 until 1852.

Travelers on Highway 34, across the midwest, would be inspired by a visit to this hallowed spot. It is northwest of the Talmage viaduct, along a winding country road and up the hill after a right turn at the "T" in the road.

From the cemetery slopes visitors see the fertile, peaceful valley which Mormon scouts found in the spring of 1846; and they were so impressed with the spot, which they named Mt. Pisgah, others in the party were brought on to settle on these slopes.

Homes were open to weary groups of Saints making the trek west, and it is estimated that over 15,000 made Pisgah an important way station. It was just about halfway across Iowa, and the fertile fields and the large natural spring provided food and water for man and beast.



—Photo courtesy Iowa Development Co

Monument to the Pioneers at Mount Pisgah, Iowa, one of the last traces of the historic Mormon Trail.

But when the Latter-day Saints were called to Utah, the town began to empty, and Pisgah gradually faded entirely away.

In 1866 the Church purchased the two-acre plot where the cemetery lay, and in 1888 a tall stone monument was erected to mark the important site.

Historians explain the absence of individual grave markers because such a practice would give the Indians no clues to the community burial plot.

In any case, because the courageous Mormons were some of the first pioneers to take their companies across these particular sections of Iowa, government surveyors officially labeled the route from Keokuk to Council Bluffs "The Mormon Trail."

There are some other important Mormon landmarks in the state: a bronze tablet on Chief Keokuk's monument at Rand Park, Keokuk, marks the origin of the trail; and other historic points are at Chariton, Lewis, and Council Bluffs.

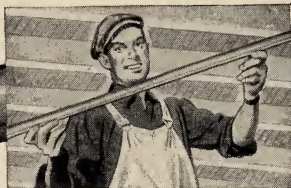
Yet the old Mount Pisgah cemetery represents the courage and faith of the Latter-day Saints who for six years made a comfortable resting place for those who must push westward. Perhaps this spot was the very most vital way station between the Mississippi and Missouri rivers. Today the peaceful setting envelops the visitor in a serene sense of history made and faith proved.

THE IMPROVEMENT ERA

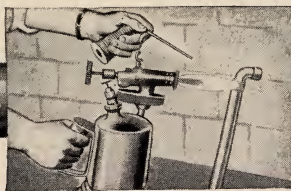
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ARCHAEOLOGY and the BOOK OF MORMON

by President Milton R. Hunter
OF THE FIRST COUNCIL OF THE SEVENTY

Part VI Horses in Ancient America

IT IS A FACT of interest and much significance that prior to and at the time of the publication of the Book of Mormon "... the profane histories ... were a unit in the thought that no horses existed here previous to their introduction by the Spanish."¹ Dr. Frederick J. Pack emphasized the fact that when the Prophet Joseph Smith, aided by the power of the Lord, translated the history and religious teachings of the ancient Americans and published the account under the title of the Book of Mormon, he published statements regarding horses which were completely contrary to the universally accepted belief that horses had not existed on either of the American continents prior to the discovery of the New World and the Spanish conquest. To quote:

... It should be remembered that this book was published at a time when even the most profound thinkers were positive that no horses had existed previous to the Spanish conquest. The statements in the Book of Mormon relating to the horse were at that time used by its opponents as proof that the book was untrue, and written by someone who was not acquainted with even the crudest facts of history.²

Possibly historians had come to the foregoing conclusion because the Spanish *conquistadores* of Guatemala, Yucatan, and the valley of Mexico were mounted on horses while their opponents, the Indians, possessed no such animals and were completely unfamiliar with them. Father Diego de Landa, in reporting on conditions in Yucatan at the time of the Spanish conquest, mentioned the dog as being the only domesticated animal pos-

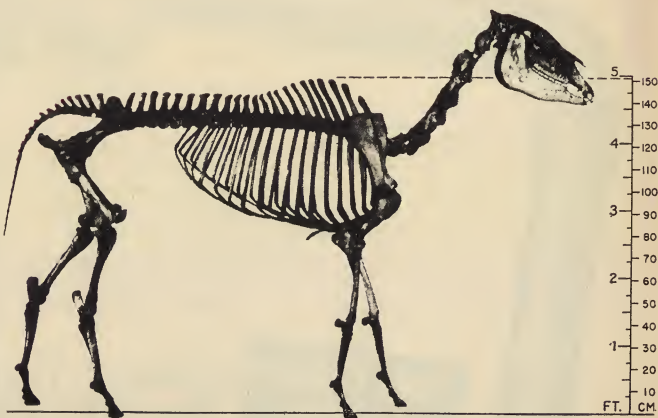
sessed by the Maya Indians of that land.³ Furthermore, as far as the author knows, none of the early explorers or missionaries to the Indians in either North or South America recorded in their journals the fact that they had observed horses among the Indians during the earlier part of the colonial period. Perhaps these facts were the basic ones in causing historians to be united in their declarations that there had never been horses on the Western Hemisphere prior to the coming of the Spaniards, and so a little over one hundred years ago it was a universally accepted belief that the Spaniards brought the first horses to America.

In direct opposition to that belief, the Book of Mormon, published on

¹Diego de Landa, (cir. 1556), *Relacion de las Cosas de Yucatan* (1941 ed.), p. 205, cited in Milton R. Hunter and Thomas Stuart Ferguson, *Ancient America and the Book of Mormon* (Oakland, 1950), p. 310.

March 26, 1830, makes the claim that horses lived upon the American continent throughout Jaredite and Nephite times. There are eleven statements scattered throughout this ancient record regarding horses, all of which indicate that horses were among the animals in ancient America. Some of the statements definitely maintain that horses were domesticated and used by the inhabitants of this continent in ancient times for purposes similar to those for which other peoples have used them. Also, the writer finds no evidence in the Book of Mormon to the effect that the horse became extinct before the close of Nephite history. The latter few references to them seem to indicate that they were abundant during that period.

The Jaredites, who migrated to America from the Tower of Babel and flourished as a great nation for



SKELETON OF WESTERN HORSE (*Equus occidentalis* Leidy). Horse bones taken from the asphalt deposits of Rancho La Brea and now displayed in the Los Angeles County Museum collection. Courtesy of Chester Stock. Note scale at right for size of horse.

¹Frederick J. Pack, "Revelation Anti-dating Scientific Discovery—An Instance," *THE IMPROVEMENT ERA* (Salt Lake City, February, 1937), vol. 10, pp. 242-243.

²*Ibid.*, p. 244.

hundreds of years, possessed numerous horses. Either, the last of the Jaredite prophets, mentioned some of the animals that his people had used in ancient America for many centuries before the time of Christ. He wrote:

And they also had horses, and asses, and there were elephants and cureloms and cumoms; all of which were useful unto man, and more especially the elephants and cureloms and cumoms.⁴

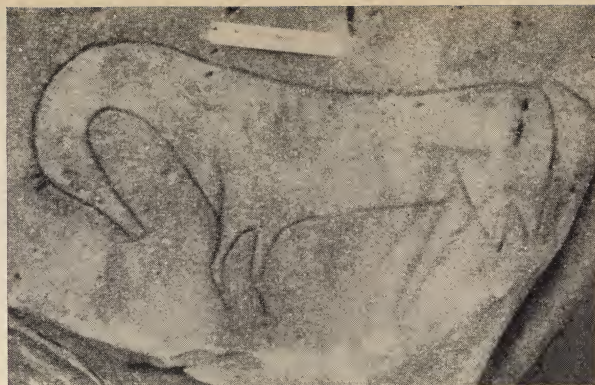
The Jaredite historian pointed out the fact that his people domesticated some of the animals and used them in doing farm work. The following is quoted from the ancient records:

And they did make all manner of tools with which they did work their beasts.⁵

A large variety of animals survived on the American continent after the close of Jaredite history, supplying the needs of the next group of colonists who inhabited the land. These people were called Nephites, and their brethren were designated as Lamanites. The progenitors of the Nephites and Lamanites migrated to the Western Hemisphere under the leadership of Father Lehi and his son Nephi. They came to America from Jerusalem, leaving the holy city in the year 600 B.C. Upon their arrival, Nephi, the historian of the group, mentioned the fact that they found a variety of animals here. He named some of the more common species which are usually domesticated for the use of man. Following is his statement:

And it came to pass that we did find upon the land of promise, as we journeyed in the wilderness, that there were beasts in the forest of every kind, both the cow and the ox, and the ass and the horse, and

⁴Ether 9:19 (Italics author's throughout.)
⁵Ibid., 10:26.



An Indian pictograph of the likeness of an unbridled horse in Picture Canyon, Cimarron County, Oklahoma, which shows that Indians in early times were acquainted with horses.

the goat and the wild goat, and all manner of wild animals, which were for the use of men. . . .⁶

⁶1 Nephi 18:25.



A section of an Indian pictograph from the southwestern section of US, showing a man on a horse probably driving some goats. This is an example of early Pueblo Indian writing and it gives evidence that the Indians of pre-Columbian days rode horses.



A section of the same Indian pictograph shown above which depicts a horse with its rider shooting a deer with an arrow. One of the illustrations on the pictograph appears to be a wheel.

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Perhaps the Nephites lost very little time in capturing various kinds of the useful animals listed by Nephi and domesticating them, since they were familiar with such animals and their usefulness, having just arrived from Jerusalem where such animals were known. At least it is definite from a statement made by Enos, the son of Jacob, Nephi's brother, that by 421 B.C. the Nephites had domesticated the horse and other animals. In the words of Enos:

And it came to pass that the people of Nephi did till the land, and raise all manner of grain, and of fruit, and . . . herds . . . of cattle of every kind, and goats, and wild goats, and also many horses.⁷

Approximately ninety years before the opening of the Christian era, four of King Mosiah II's sons refused the crown in order to devote their lives to missionary work among the Lamanites. Ammon, the oldest of these sons and the chief one among them, became the servant of one of the Lamanite kings named Lamoni, who resided in the city of Ishmael.⁸ On a certain occasion King Lamoni inquired of his servants regarding the whereabouts of Ammon. Following is the reply:

And they said unto him: Behold, he is feeding thy horses. Now the king had commanded his servants, previous to the time of the watering of their flocks, that they should prepare his horses and chariots, and conduct him forth to the land of Nephi, by the father of Lamoni, who was the king over all the land.

(Continued on following page)

⁷Enos 1:21.

⁸Mosiah 27:34; Alma 17:18-27.

ARCHAEOLOGY AND THE BOOK OF MORMON

(Continued from preceding page)

Now when king Lamoni heard that Ammon was preparing his *horses and his chariots* he was more astonished, because of the faithfulness of Ammon, saying: Surely there has not been any servant among all my servants that has been so faithful as this man; for even he doth remember all my commandments to execute them.⁹

The Book of Mormon reports that shortly thereafter the following event occurred:

Now when Lamoni had heard this he caused that his servants should make ready his *horses and his chariots*.¹⁰

The most interesting item in the foregoing quotations is the fact that during that period of Book of Mormon history even the Lamanites—the people with an inferior culture to the Nephites—were driving horses hitched to chariots. This fact seems to indicate that horses were used rather extensively at that time as an aid in transportation and, according to the Book of Mormon, these ancient Americans had constructed a network of roads connecting the principal towns: To quote:

And there were many highways cast up, and many roads made, which led from city to city, and from land to land, and from place to place.¹¹

It is reasonable to believe that the chariots of the Nephites and Lamanites were wheeled vehicles, since before migrating from Jerusalem the progenitors of these people lived in the

Mediterranean world where horses and chariots were used extensively. It would have been the natural thing for Nephi and his associates to have brought that knowledge to their new home and put it in use when they found horses here in America.

Since the principal purpose of the Book of Mormon was to give an account of the religious history of the inhabitants of ancient America, it would have been more or less by accident that horses were mentioned at all in that record. In perusing the Book of Mormon, the writer was surprised to find horses mentioned as often as they are; and certainly they are referred to enough times to supply convincing evidence of their existence and usefulness in ancient America during both Jaredite and Nephite times.

In the year 17 A.D., approximately one hundred seven years after the incident of King Lamoni's horses and chariots, the record-keeper once again casually mentioned horses, indicating that they were considered among the valuable possessions of the Nephites at that time. He stated that the Gadianton robbers had become so numerous that the more righteous portion of the Nephites collected in one place all their possessions for the purpose of making it easier to protect themselves from the robbers. To quote directly from the Nephite records:

... the proclamation of Lachoneus had gone forth throughout all the face of the land, and they had taken their *horses, and their chariots, and their cattle, and all their flocks and their herds, and their grain, and*

all their substance, and did march forth by thousands and by tens of thousands, until they had all gone forth to the place which had been appointed that they should gather themselves together, to defend themselves against their enemies.¹²

In reporting conditions the following year, the Nephites having had time to gather all their possessions, the historian once again mentioned horses as being numbered among that which they had collected. To quote:

Therefore, there was no chance for the robbers to plunder and to obtain food, save it were to come up in open battle against the Nephites; and the Nephites being in one body, and having so great a number, and having reserved for themselves provisions, *and horses and cattle, and flocks of every kind, that they might subsist for the space of seven years, in which time they did hope to destroy the robbers from off the face of the land; and thus the eighteenth year did pass away.*¹³

Eight years later (26 A.D.) the war was over, the more righteous part of the Nephites having been victorious. As part of his report of this event, the record-keeper wrote:

And now it came to pass that the people of the Nephites did all return to their own land in the twenty and sixth year, every man, with his family, his flocks and his herds, *his horses and his cattle, and all things that did belong unto them.*¹⁴

When the resurrected Messiah appeared to the Nephites and taught them the same gospel which he had proclaimed to the Jews before his crucifixion, in one of his discourses he said: "... I will cut off *thy horses* out of the midst of thee, and I will destroy *thy chariots.*"¹⁵ Jesus would not have spoken of horses and chariots if his listeners were completely unfamiliar with them.

From the foregoing quotations, it seems quite conclusive that horses were more or less numerous in ancient America and that they were extensively used by the Nephite and Lamanite peoples as well as by their predecessors the Jaredites. Also, the evidence presented does not indicate that horses became exterminated during the period of Nephite history, nor is there evidence found elsewhere in the Book of Mormon to that effect.

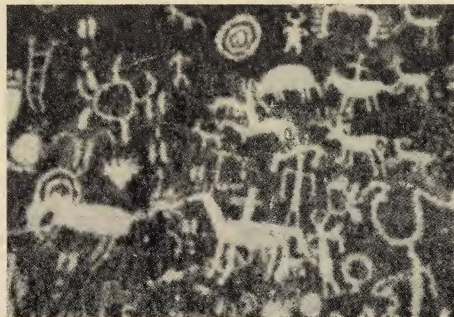
Prior to the publishing of the Nephite records, no fossil remains of

(Continued on page 728)

⁹Alma 18:9-10.

¹⁰Ibid., 20:6.

¹¹Ibid. 6:8.



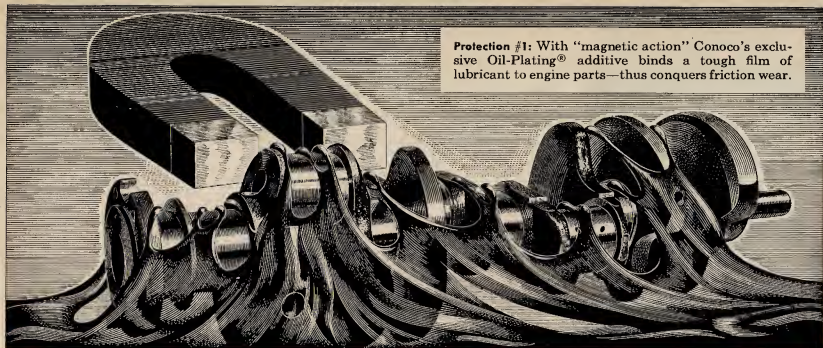
A section of an Indian pictograph of the Southwestern Pueblo Indians, showing three men riding horses, and also one colt. This illustrates the fact that the Indians in early times made extensive use of horses.

¹²Ibid., 3:22.

¹³Ibid., 4:4.

¹⁴Ibid., 6:1.

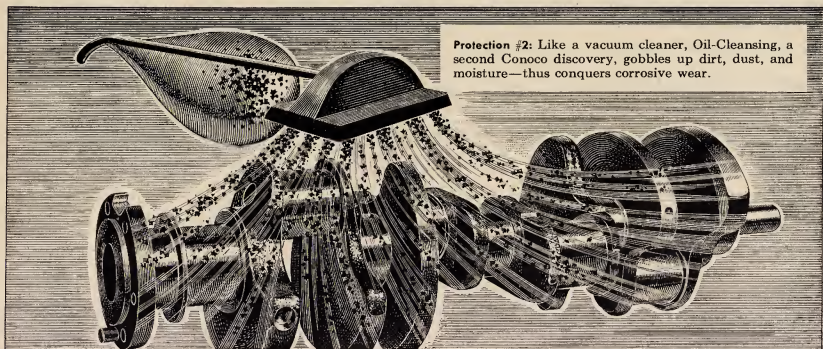
¹⁵Ibid., 21:14.



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BAKED APPLE DOUGHNUTS

Yield: 12 doughnuts

1½ cups sifted all-purpose flour	1 egg, beaten
1½ teaspoons apple Clabber Girl Baking Powder	¼ cup milk
¼ teaspoon salt	¼ cup grated raw sugar
¼ teaspoon ground nutmeg	¼ cup melted butter or margarine
¼ cup sugar	¼ cup sugar
¼ cup shortening	1 teaspoon ground cinnamon

Sift together flour, Baking Powder, salt, nutmeg, and ¼ cup sugar. Cut in shortening until mixture is fine. Mix together egg, milk, and apple; add all at once to dry ingredients and mix quickly but thoroughly. Fill greased 2½ x 1¼-inch muffin pans ¾ full. Bake in a 350° F. (moderate) oven 20 to 25 minutes, or until golden brown. Remove from pans. Immediately roll doughnuts in melted butter or margarine, then in sugar and cinnamon which have been mixed together. Serve warm.

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ARCHAEOLOGY AND THE BOOK OF MORMON

(Continued from page 726)

horses had been found on the Western Hemisphere, and so science at that time was silent on the matter. However, after the Book of Mormon came from the press, geological discoveries made by scientists supported the claims made by that book and divine revelation by producing sufficient evidence to fully establish the fact " . . . that immense herds of horses roamed the plains and forest of America centuries before its discovery by the Europeans. . . ."²¹⁶

On October 5, 1833, only three and one half years after the Book of Mormon came from the press, Charles Darwin, while on a scientific trip around the world, discovered " . . . the first evidence of the existence of ancient horses" in South America. In reporting the foregoing evidence, Darwin wrote:

In the Pampean deserts at the Bajada, . . . I found also teeth of the Toxodon and Mastodon, and one tooth of a horse, in the same stained and decayed state. This latter tooth greatly interested me (I need hardly state here that there is good evidence against any horse living in America at the time of Columbus) and I took scrupulous care in ascertaining that it had been imbedded contemporaneously with the other remains; for I was not then aware that amongst the fossils from Bahia Blanca there was a horse's tooth hidden in the matrix, nor was it then known with certainty that the remains of horses are common in North America. Mr. Lyell had lately brought from the United States the tooth of a horse; . . . Certainly it is a marvelous fact in the history of the Mammalia that in South America a native horse should have lived and disappeared, to be succeeded in after ages by the countless herds descended from the few introduced with the Spanish colonists.¹⁷

In 1866, a scientist named Andrew Murray published the data then known on horses in ancient America. To quote:

We know that the horse existed in the Old and New World both previous and subsequent to the glacial epoch. . . . Extinct species are known belonging to three genera of horses in the drift or post-glacial deposits of a recent period. . . . The occurrence of a distinct rehabilitation of the common species by man in both South and North America. The first trace of it was discovered by Darwin. . . .¹⁸

And then Murray concluded that " . . . it was well established that no

horse was living in America at the time of Columbus. . . ."¹⁹ This belief is still held by practically all writers. Only last year Dr. Paul Herrmann, a German scholar, stated that " . . . There were no horses in America prior to Columbus. . . ."²⁰ Also, Robert Moorman Denhardt, who in 1947 wrote an entire volume on *The Horse of the Americas*, maintained that:

Only the fossils of the original horse which inhabited the Western Hemisphere remained when Columbus reintroduced Spanish-bred mounts into the New World in 1493. . . . In any case, when the Spaniards arrived, there were no horses.²¹

In Flower and Lydekker's work on *Mammals*, published in 1891, the following statement appears:

Fossil remains of horses are found abundantly in the deposits of the most recent geological age in almost every part of America, from Eschscholtz Bay in the north to Patagonia in the south. In that continent, however, they became quite extinct, and no horses, either wild or domesticated, existed there at the time of the Spanish conquest, which is the more remarkable as, when introduced from Europe, the horses that ran wild proved by their rapid multiplication in the plains of the South and Texas that the climate, food, and other circumstances were highly favorable for their existence. The former great abundance of *Equidae* (horses) in America, their complete extinction, and their perfect acclimatization when re-introduced by men, form curious, but as yet unsolved problems in geographical distribution.²²

The American Museum of Natural History in New York City has devoted considerable attention to the collecting of remains of ancient American horses and has done extensive research in that field. The studies of the scientists connected with this institution have demonstrated that horses in ancient America " . . . range greatly in size, in fact even more than the diminutive Shetland, and the gigantic Clyde."²³ In a pamphlet published in 1903 on the horse, under a topic headed "Fossil Remains of the Age of Man," the following statements are made:

In the early part of the Quaternary Period, wild species of horse were to be found on every continent except Australia. Remains of these true native horses have

¹⁷*Ibid.*, p. 166.

¹⁸Paul Herrmann, *Conquest by Man* (New York, 1934), p. 181.

¹⁹Robert Moorman Denhardt, *The Horse of the Americas* (Norman, Oklahoma, 1947), p. 5.

²⁰Flower and Lydekker, *Mammals* (London, 1891), pp. 381-382.

²¹Pack, op. cit., p. 246.

been found buried in the strata of this age in all parts of the United States, in Alaska, in Mexico, in Ecuador, Brazil, and Argentina, as well as in Europe, Asia, and Africa. All these horses were much like the living species and most of them are included in the genus *Equus*. . . .

All these horses became extinct, both in North and South America. Why, we do not know. . . .²⁴

A complete skeleton of a horse was found in northern Texas in 1899 by an expedition of scientists sent out by the American Museum of Natural History. Numerous specimens of fossil horses have been found in various parts of the United States, especially in Nebraska, Oregon, Florida, Texas, Arizona, Kansas, and Louisiana. The following is quoted from an official publication of the Los Angeles County Museum on the subject of existence of horses in early times in America as is evidenced from the finds made in the asphalt deposits of Rancho La Brea:

The presence of herds of horses in the vicinity of the asphalt deposits during the period of accumulation is clearly testified to by the numerous remains of these mammals found at Rancho La Brea. While many individuals are recorded in the collections, all of them belong to a single species, the extinct western horse (*Equus occidentalis* Leidy). In stage of evolution and in general body structure this type resembles the modern horse, although differing from it in a number of specific details. Standing on the average about 14½ hands (4 feet, 10 inches) at the withers, this animal was of the height of a modern Arab horse. It was, however, of considerably heavier build. . . .

These horses, like their living relatives, were one-toed animals. Limb and body are supported by the enlarged third toe, while slender splintlike bones represent the elements which during an earlier history of the horse group were more fully developed and carried the second and fourth toes. The hoofs in the Rancho La Brea species are distinctly smaller and more slender than in the larger type of existing horses. In this respect again, a greater resemblance is seen to exist with the asses and zebras.

The species, *Equus occidentalis*, has been known heretofore by isolated teeth and fragmentary skull material collected in Pleistocene deposits in Tuolumne County and in the Buena Vista Lake region of Kern County. Following identification of this form on the basis of the complete remains at Rancho La Brea, *Equus occidentalis* has been recorded from several additional Pleistocene locations in California. It is now known by many specimens that have been recovered from the asphalt deposits of McKittrick.

Horses were among the more common types of hoofed mammals on the North American continent during Pleistocene time

(Continued on page 732)

²⁴W. D. Matthew, Supplement to American Museum Journal (New York, January, 1903), cited in *ibid.*
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In 1955, U. S. industry had jobs for an estimated 37,000 engineers; our colleges graduated 21,500.* This shortage, typical of recent years, is creating an increasingly serious problem—for engineers and scientists hold the key to progress in this swift-moving technological age.

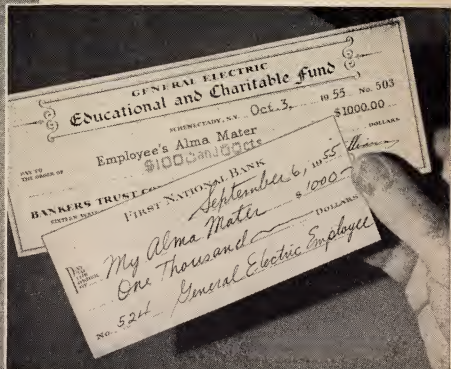
At General Electric, for example, nearly 17,500 of our people are trained in engineering or science, and we have opportunities for a thousand more technically trained people each year. The need may double in the next 10 years.

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*Estimates are from the Engineering Manpower Commission of the Engineers Joint Council.

**ENGINEERS
GRADUATED
IN 1955
21,500**

**ENGINEERS
NEEDED
IN 1955
37,000**



3 Help schools financially. Nearly half of U. S. colleges operate in the red. Since 1922, G.E.'s aid-to-education program has included fellowships, scholarships, and other financial support. In addition, the General Electric Educational and Charitable Fund matches, dollar for dollar up to \$1,000 a year, contributions by each employee to his college.

For a detailed discussion of our views on "Basic Relations Between Education and the Economy," write General Electric, Department M2-119, Schenectady, New York.

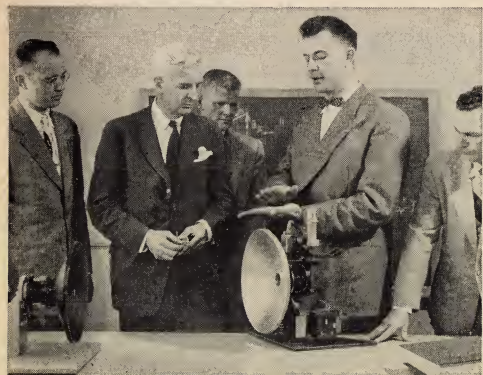
help solve America's critical shortage of engineers



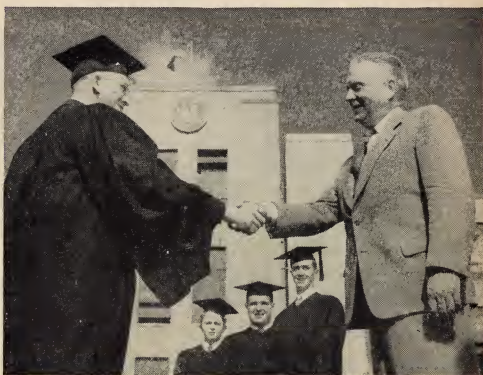
1. Help guide young people's careers. More high-school students will take the courses they need to become engineers if they know of the wide opportunities in the field. Since the 1920's, General Electric has tried to create interest by distributing a variety of school training aids. (Above, a teacher counsels students, using a G-E career guidance booklet, "Why Study Math?") In the past 10 years, schools have requested 63,000,000 copies of our training aids.



2. Bring businessmen and educators together. An understanding of the role math and science play in business can help teachers prepare students for careers. The group above is the latest of 1,450 high-school teachers to attend G.E.-sponsored summer fellowship programs. Here they have the opportunity to study at several leading colleges and to see firsthand the value of their work to business. We have also conducted conferences for college educators since 1924.



4. Educate employees on the job. The development of young people must continue after they start to work. At General Electric, we have 12 formal educational programs; the oldest — Engineering — was started nearly 60 years ago. (Above, Clarence Linder, Vice-President — Engineering Services, reviews work of engineers enrolled in our Creative Engineering Program.) More than 10,000 technically trained men and women have participated in these programs.

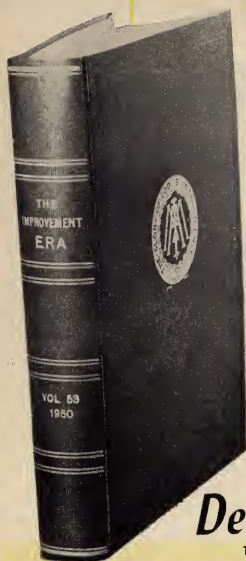


5. Encourage self-development. Young people with aptitude should be helped to move ahead. For example, the young men above joined our Apprentice Training Program as high-school graduates in 1949; this year they are graduate engineers from the U. of New Hampshire after a 6-year work-and-study program sponsored by our Meter Department. Donald E. Craig, General Manager of the Department, congratulates the men and welcomes them to full-time jobs.

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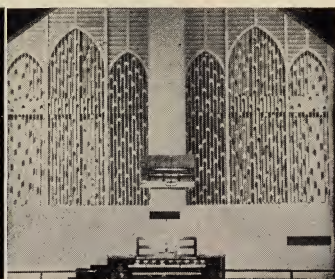
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Archaeology and the Book of Mormon

(Continued from page 729)

and several distinct species have been described from fossil remains. The abundance and widespread distribution of horses in North America make the apparent disappearance of the group in this region prior to the advent of the white man an added and an unusual feature of their long and eventful career.²⁶

Denhardt suggests that in the earliest of times the horse may have originated in America. To quote:

It seems only right that America, apparently designed by nature to provide an ideal home for the horse, may be the fountainhead of equine existence. . . .²⁶

... During these long ages the early horse was extremely abundant, and at least four migrations took place from the New World to the Old. Of these migrations, only the last group of wanderers survived. In the Americas the original stock died out completely. From Manitoba to Patagonia the horse disappeared from the Western Hemisphere.

With the advent of the Spanish conquistadores, the American horse, after wandering far over the earth, journeyed again to what may well have been his homeland and to his rightful place in the history of the hemisphere. Thus moving ever westward around the globe, the horse had at last returned to the plains of America—a unique American Odyssey.²⁷

Thus the claims made by the Book of Mormon of horses in ancient America are supported by the numerous fossil remains of horses that have been obtained, not only in the asphalt deposits of southern California, but also from numerous places throughout the Americas. Furthermore, many writers have made available to the public a vast amount of information regarding the existence of horses on the Western Hemisphere in ancient times.

In a recent study (1951) on the history of the horse, George Gaylord Simpson gives the view usually presented by writers of our day. For example, he wrote:

The extinction of horses over the whole of North and South America, . . . is one of the most mysterious episodes of animal history. There is no doubt about the fact, but the reason for it is doubtful to say the least.²⁸

(Continued on page 734)

²⁶Chester Stock, *Rancho La Brea, A Record of Pleistocene Life in California* (Los Angeles), pp. 42-43.

²⁷Denhardt, *op. cit.*, p. 5.

²⁸*Ibid.*, p. 9.

²⁹George Gaylord Simpson, *Horses, The Story of the Horse Family in the Modern World and Through Sixty Million Years of History* (New York, 1951), p. 148.

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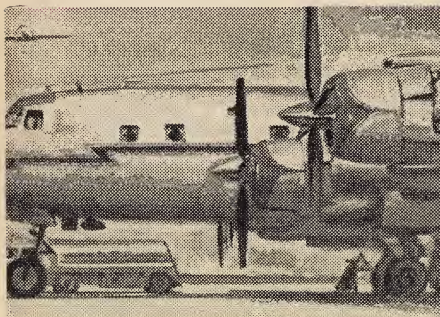


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ARCHAEOLOGY AND THE BOOK OF MORMON

(Continued from page 732)

Dr. Alfred S. Romer discussed the various finds of horse remains in southwestern United States and then he concluded:

There is a very strong evidence that horses, two genera of camels, a mammoth, the sloth, *Nothrotherium*, two extinct genera of "anteopes," and the giant "cat," *Felix Atrox*, existed in the southwest in com-

paratively modern post-Pleistocene times. This immediately suggests a comparison with the La Brea fauna, of which these forms are typical members.²⁰

Dr. Frederick J. Pack stated that Professor W. D. Matthew of the

(Continued on page 736)

²⁰Alfred S. Romer, *In Jefferies, The American Aborigines* (1933), p. 72, cited in John A. Widwoss and Franklin S. Harris, Jr., *Seven Claims of the Book of Mormon* (Independence, 1936), p. 80.

The Beginning of Things

Richard L. Evans

LAST WEEK we spoke of the beginning of things—of men who have had the courage to move into uninhabited places, and to make good beginnings. Today we should like to turn to another side of the subject: of the beginning of trends and tendencies: of the beginnings of habits; of quarrels; of good or bad qualities of character; of the beginnings of the symptoms of sickness. So often we ignore the first symptoms. So often we wait until things are well underway before we think they are serious or significant. So often we wait until we are ill before we are willing to live in a way that would have kept our health when we had it. Too much of our lives comes under the category of trying to correct things that shouldn't have happened. No doubt we should learn better the practice of preventive medicine. There is a premium for preventing things from happening that shouldn't happen. Sanitation comes under this category—preventing disease from getting started, rather than curing epidemics. Safety comes under this category—preventing accidents from happening, rather than rushing to the scene of an accident with an ambulance. Fire prevention comes under this category—keeping things from beginning to burn, rather than running in with the hose and the ax after the fire has done its damage. Beginnings! Symptoms! If we would only watch the beginnings of things and live as we ought to live, we could save ourselves many heartaches and spare ourselves many things that have no right or reason to get started, and we could prevent many tragic break-ups between people who ought to keep close to one another. If we would watch the symptoms in our boys and girls, the attitudes they have, the directions they tend to take, and keep close to them, we could prevent many tragic errors. (We have a right to parental intuition and to the guidance of Divine Providence in meeting the problems of young people, if we will live for it—and watch beginnings.) If we would watch symptoms, first showings, beginnings, we could come closer to keeping healthy, to keeping happy, to keeping sound, to keeping solvent, and would not spend so much of our effort in trying to stop things that never should have gotten a good start. The beginnings of things—watch beginnings!

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ARCHAEOLOGY AND THE BOOK OF MORMON

(Continued from page 734)

American Museum of Natural History, New York City,

... one of the foremost scientists, thinks it not impossible that some [horses] may have lingered on as late at the fifteenth century. ... He implies that a few of them may have lived down to the time of Columbus.²⁹

²⁹Frederick J. Pack, "Revelation Ante-Dating Scientific Discovery—An Instance," *THE IMPROVEMENT ERA* (Salt Lake City, June, 1907), vol. 10, pp. 596-597.

To quote Dr. Matthew:

... It is very probable that man ... played a large part in extinguishing the race [of horses]. ... Whatever the cause, the horse had disappeared from the New World when the white man invaded it (unless a few individuals still lingered on the remote plains of South America), and in his place the bison had come and spread over the prairies of the North.³⁰

³⁰W. D. Matthew, *Supplement to American Museum Journal* (2nd ed., New York, May, 1905), cited in *ibid.*

The Question of Quitting

Richard L. Evans

SUMMER has all but slipped away. Every year it happens—more swiftly it seems—and the passing of summer brings with it decisions—decisions particularly for young people—decisions as to what to do for the future: whether or not to return to school; whether or not to quit or to stay with what they have started in life's long period of preparation. There is much reason for sympathy with young people in the decisions they face these days. First of all, they don't altogether own their own lives—young men especially. Besides the more or less "normal" reasons for restlessness, they have added obligations placed upon them, and are faced with perennial and repeated intrusions upon their plans—all of which adds an element of uncertainty. And often there seems to be something intangibly contagious in the very air and atmosphere, that prompts giving up prolonged preparation to satisfy immediate demands. But one of the great lessons of life is to learn to appreciate the opportunities for preparation, despite uncertainties and interruptions. And one of the great characteristics of youth is to have the courage and faith to face the future. It is true that there often are real reasons for restlessness. But sometimes young people quit without real cause to quit. Sometimes they quit because they feel that they must have more money—that they must "work awhile," that they will stay out "only this one year." But time goes so very quickly, and a year in which we merely mark time or simply succumb to restlessness is likely to be a lost year. And so we suggest to you who are young: That you settle down and make the most of your opportunities for preparation, for development, for service, for seeing things through. The best thing you can do for yourself, your country, your family, and your future is to make yourself as capable and competent as you can. The best thing you can do for your own life and your loved ones is to make good beginnings as to the solid things, solid learning, solid living—to begin to build solidly, to endure to the end, to see things through.*

"The Spoken Word" FROM TEMPLE SQUARE
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"Alfred Sherwood Romer places man in America when horses were still here."²² George Gaylord Simpson (1951) presented a number of possible causes for the extermination of horses in both North and South America, maintaining that they were still here, however, while these continents were inhabited by man. To quote:

Did man possibly kill off the horses? It is now clear that wild horses still survived both in North and South America when the earliest Indians reached these lands . . . These Indians probably killed horses for food—but in North America they certainly killed large numbers of bison, and bison did not become extinct. If horses were already on the wane, the herds becoming few and weak, then persecution by man might have provided the finishing touch. It is, however, almost inconceivable that the Indians alone put an end to the whole vast population of the late Pleistocene horse over so enormous an area.²³

Simpson also stated:

There are, indeed, persistent legends that wild horses still lived in the Argentine when the Spaniards arrived there and that their blood is mingled with that of jinetas in the feral pampas horses, but careful study by A. Cabrera and others indicates that these legends are just legends.²⁴

The writer checked this possibility by writing to the Departments of Agriculture of each of the South American countries. A reply was received from practically all of them. Those who replied were all in agreement that there were no horses in South America at the time of the Spanish conquest, and so it is evident that they have accepted the prevalent viewpoint of the complete extermination of horses before Columbus discovered the New World.

Although almost all writers maintain that the horse had been exterminated in the western hemisphere before the arrival of Columbus, it is extremely difficult to explain how wild horses became so numerous in both South and North America so quickly following the arrival of the first Spanish *conquistadores*; for example, in 1535 at Buenos Aires, Pedro Mendoza is reported to " . . . have turned loose five mares and seven horses, although it seems more probable that they would have been salted down for provisions."²⁵ Forty-five years later, the following was reported:

. . . At the second founding of Buenos Aires in 1580, Juan Garay found that the

(Continued on following page)

²²Denhardt, *op. cit.*, p. 5.

²³Simpson, *op. cit.*, p. 150.

²⁴*Ibid.*, p. 147.

²⁵Denhardt, *op. cit.*, p. 34.

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OYSTER-TUNA BUCCANEER • Cook 1½ cups elbow macaroni as directed on package. While it cooks, melt 2 tablespoons butter. Stir in 1½ tablespoons flour and liquid from 1 can Willapoint Brand Oyster Stew. Cook, stirring, until smooth. Add 1 cup diced process Cheddar cheese. Heat gently until cheese is melted. Mix with drained macaroni. Add 1 can (6½- or 7-oz.) White Star Brand Tuna, coarsely flaked, and oysters from stew. Heat and serve at once. Or pour into shallow 1½-qt. baking dish, dot top with thin tomato wedges and bake at 375° (moderate) 15 to 20 min. Makes 4 servings.



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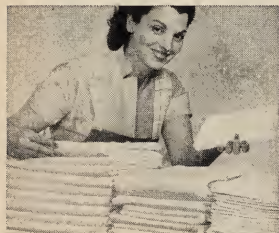


Ground-in dirt makes work clothes a problem on washday. But not if you protect them with the Faultless Starch-Rinse. The light finish of starch helps keep dirt on the surface, requires less hard scrubbing next washday. See directions below for the famous Faultless Starch-Rinse.



Children's play clothes require less scrubbing, too, if you give them the protection of the Faultless Starch-Rinse. It requires no separate starching job. You starch and rinse in one easy operation. Directions for the Faultless Starch-Rinse are given below.

How to make "problem" articles easy to wash and iron



Sheets and pillow cases look better, are easier to iron if you give them a light finish of Faultless Starch. They stay fresh longer, feel cool, comfortable. It's no problem to give linens this "hotel" finish if you use the Faultless Starch-Rinse. Easy directions are below.



Tea towels won't shed lint on glasses if the "fuzz" is smoothed down with a light finish of Faultless Starch. They're easier to iron, too, because Faultless Starch contains ironing-aids. It's so easy to do if you use the Faultless Starch-Rinse. See directions below.



Overalls and jeans will be no problem next washday if you give them a light starching with the Faultless Starch-Rinse. They need less scrubbing and are easier to iron. Give everything you wash the Faultless Starch-Rinse. See next panel for easy directions.



How to do the Faultless Starch-Rinse: Simply add 2 qts. of extra thick hot starch (made according to directions on the Faultless Starch box) to your last tub of rinse water. Rinse and wring as usual. You'll find this makes problem articles easy to wash and iron.

WARNING: The method described above has been tested and proved for Faultless Starch only. Perfect results cannot be assured if any other starch is used.

Archaeology and the Book of Mormon

(Continued from preceding page)

whole province was full of wild horses. The herds flooded the entire pampas, from the shores of the Río de la Plata to the Río Negro, and were even found in large numbers in Patagonia. Father Bernabé Cobo, S. J., says that in Río Grande do Sul a horse was worth nothing. To illustrate how numerous horses became, there was a common saying, "In Montevideo the beggars ride."³²

Denhardt explained that:

The Spaniards did not know for a number of years that there were no horses in the New World. In fact, until some time after Columbus' death they thought that there were. Columbus himself on his fourth voyage wrote the King: "It was told that those on the shore of Veragua [Panama] had horses which they used in battle."³³

Drs. John A. Widtsoe and Franklin S. Harris, Jr., arrived at the following conclusion:

... Some doubt has been cast upon the Book of Mormon account which mentions horses because there is no record of horses having been in America at the time of the early explorers. It is well known, however, that the horse was numerous and widespread on the American continent in recent geological times, and the absence of the mention of the horse in the scant records of the first explorers is not a proof that the horse was not really there, in fact evidence of the pre-Columbian use in South America of horses for burden bearing seemed conclusive.³⁴

If there were horses still living on either of the American continents at the time of the discovery of the Western Hemisphere and its occupation by Europeans, that portion of the study regarding horses in America awaits further investigation and the accumulation of much more evidence.

Now let us have a brief look at evidence which shows that the American Indians were acquainted with horses and actually domesticated and used them before the coming of the Europeans. Such evidence may indicate the continuance of the use of horses following the close of the Book of Mormon records.

Indian pictographs on the rock walls of shallow caves and canyon ledges, carved in the most out-of-the-way and difficult terrains in the western portion of the United States, clearly show that the Indians were acquainted with horses; for example,

³²Ibid., p. 35.

³³Ibid., p. 28.

³⁴Widtsoe and Harris, op. cit., p. 80.

there is a likeness of a wild horse carved on the edge of a cliff in Picture Canyon, Cimarron County, Oklahoma. W. Douglas Hartley wrote the following regarding this horse:

The unbridled horse was found in Picture Canyon some two or three miles up from the Hallock Park ranch house. The fact that the lower part of the legs is not shown perhaps indicates that the horse, being both wild and fleet-footed, could not be approached closely enough for the artist to observe the hoof formation.²⁰

It is impossible to obtain the exact date of the carving of this horse, but it is believed by those who have studied it that this pictograph could date during the B. C. period or between that period and the eighth century A.D. Certainly it is maintained that such a carving was made before the discovery of America and the bringing of horses to this land by the Spaniards. If such is the case, the carving of the unbridled horse in Picture Canyon was not influenced by those events. The following is quoted from an article written by W. Douglas Hartley:

... The findings indicate the presence of men in Oklahoma much earlier than had been suspected. Certainly these carvings were done by people more primitive than the ones who built the well-known dwellings at Mesa Verde, Chaco Canyon, and other sites. The cliff dwellers are believed to have made their communities sometime after the Eighth Century. Everything found in the Cimarron, however, points to greater antiquity.²¹

Also the same author states that "... without doubt, some of these records go back hundreds of years before Christ."²¹ If that statement is true, the records would date into early Nephite times and perhaps into the Jaredite period.

Other pictographs made by Pueblo Indians of the southwest definitely show the Indians not only knew of wild horses, but also that they domesticated and rode them, as the illustrations indicate. It is impossible to give the exact date of their pictographs, but it is quite certain that they were made before the Indians had contact with white man and obtained horses from them.

Frank Waters, in his intensely interesting and scholarly book on the Navajo and Pueblo Indians, main-

(Continued on following page)

²⁰W. Douglas Hartley, "Indian Drawings of the Cimarron County," *Ford Times*, p. 34.

²¹*Ibid.*, p. 34.
²²*Ibid.*, p. 36.

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ARCHAEOLOGY AND THE BOOK OF MORMON

(Continued from preceding page)
tained that horses roamed the south-
ern Rocky Mountain region of the
United States during the days of the
"Cliff Dwellers." To quote:

... the first people grasp at the Rock.
Shuddering with fear they looked down
at the dangers lurking below—at the moun-
tains smoking on the far horizon; the
camels and lumbering mammoths, the
thundering herds of bison and wild horses,
and the savage beasts which preyed upon
them; . . .⁴²

The evidence presented in this arti-
cle definitely shows that before the
Prophet Joseph Smith published his
translation of the ancient records it
was the universally accepted belief
that no horses existed on the Western
Hemisphere previous to their intro-
duction by the Spaniards; and then
the Book of Mormon came forth with
definite statements not only of the
existence of horses in ancient America
but also of their domestication and
use by man throughout a period of
many hundreds of years. Shortly
thereafter science came to the rescue
of the Book of Mormon claims regard-
ing horses by discovering sufficient
skeletons which supply irrefutable
evidence that vast bands of horses
roamed the Americas in prehistoric
times and probably for an indefinite
period after the coming of man to the
New World.

In addition to the numerous fossil
remains of horses that have been ob-
tained from the asphalt deposits of
Rancho La Brea in southern Cali-
fornia and elsewhere, the Indian
photographs of Picture Canyon, Okla-
homa, and those of the Pueblo In-
dians of the southwestern part of the

United States, lend additional support
to the claims made by the Book of
Mormon that horses were on this
continent during the Jaredite and
Nephite periods and that they were
used in ancient America for purposes
similar to the use we make of them
today.

The claim may be made that all the
fossil remains of horses pre-date Book
of Mormon times; but since science
has definitely proved that horses were
in both of the Americas in large bands
prior to the arrival of the Jaredites
and the Nephites, there is no logical
reason for believing that they could
not have still been here during the
period in which those ancient civiliza-
tions flourished. There is no doubt
that such was the case since the Book
of Mormon makes that claim, and
also the Lord himself has declared the
truthfulness of that record to Martin
Harris, stating, "... the Book of Mor-
mon, . . . contains the truth and the
word of God—"⁴³

Speaking of Joseph Smith and the
Book of Mormon, the Master bore
the following testimony to the three
witnesses:

And he [Joseph] has translated the book,
even that part which I have commanded
him, and as your Lord and your God liveth
it is true.⁴⁴

Thus, the author concludes that
during the time which has passed
since the days of the Prophet Joseph
Smith, modern science has sustained
later-day revelation and vindicated
the claims made in the Book of Mor-
mon that horses lived in ancient
America.

(To be continued)

⁴²Frank Waters, *Masked Gods—Navaho and Pueblo
Ceremonialism* (Albuquerque, 1950), p. 21.

⁴³J. & C. 19:26.

⁴⁴*Ibid.*, 17:6.

RICHES AT YOUR FEET

(Continued from page 711)

commercial fertilizer. If you dig the
ground well in the fall, working into
it a reasonable amount of humus, it
should be mellow and easily culti-
vated as soon as it is dry enough in
the spring.

There are endless books and maga-
zines and extension programs cover-
ing the important subject of garden-
ing. But the point we are concerned
with is the ultimate relationship be-
tween this oldest of the arts of man

and his material and spiritual salva-
tion.

It may be we are reaching a crisis
in human destiny by overplaying the
herd instinct which sends us into a
stampede for services furnished by
someone else, while our own contri-
bution to the whole is constantly nar-
rowing. The biblical dictum about
earning our bread by the sweat of
our brow had a very literal applica-
tion in Old Testament times and has
continued to be in high repute

THE IMPROVEMENT ERA

through most of the world's history. Yet, suddenly we find ourselves depending on specialists for all our food. They grow it; they transport it; they process it. We wait for it in a tense, feverish society, constantly exposed to the ills of war, famine, and all forms of economic dislocation.

Not that specialization is bad—it has brought us many great and lasting advantages. Still, like other good things, it can be overdone. If we are, as some say, trying to learn more and more about less and less, we'll be wise to put a few roots in the ground and start making a material contact with the Creator of all things. As Harry Harker always said, "A dollar saved is a dollar earned." But this is only part of it. The cultural and spiritual values of a garden are inestimable. The garden is a common factor which encourages parents and children to work, rejoice, and worship together.

Considered on the material side, some of the basic lessons in finance can be learned in connection with the home garden. Sharpen your pencil and start juggling a few figures. Suppose you save five hundred dollars a year, which is a modest possibility even in ordinary times: In five years you will have twenty-five hundred dollars in surplus cash if you have properly integrated this bonus nature has thrown back to you with the rest of your income. You can buy stocks, bonds, and real estate; and the moment you lay the cash on the line, you've increased your income again, for you have started a sum of money to work for you.

Meanwhile, don't forget the five hundred dollars a year saved by the garden will continue to be to your advantage as long as you do your part with a few extra man-hours. Since the garden should be a family affair rather than an individual responsibility, we are entitled to add woman-hours and child-hours, for running the home garden is not slave labor. It is an adventure in understanding, an investment in happiness and spiritual growth.

Recently a young man said to me, "I've spent several thousand dollars on my hobby, but I think it is money well spent, for it gives me an opportunity to get outdoors and preserve my health." Since the speaker was a young man with a salary well in the upper brackets, he could afford his

(Concluded on following page)



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Riches at Your Feet

(Concluded from preceding page)

expenditures. But for millions of modestly paid clerks and artisans, his program would be out of the question. For them the home garden, with its rich rewards in health, wealth, and general well-being, is the logical solution.

In your own garden you may find security, peace, and God.

Little No-Name's Grandson

(Continued from page 706)

He saw pictures of the railroad and the streamliners and was pleased that he was right. Little Grandson would learn about the railroad. Then he said, "I will leave Little Grandson here at the school."

Then the teacher spoke. "There is not room in the school for this boy. There are already thirty-six children, and they are sleeping two in a bed."

The old man sat in silence a long time, and the teacher spoke again. "The principal phoned me not to take any more children. We already have more children than the government has given money for. Some day there will be schools for all the children."

Then the old man and the boy went out and got into their wagon.

ON THE way back it began to hail, and Little Grandson said, "I will drive the horses for you, Grandfather."

"That is good," said the old man. "You will drive the horses, and I will think about the stumbling block in our path."

Then he hunched over in deep contemplation about how Little Grandson could not wait . . . it is the white people who are getting ahead with the Power-that-comes-from-the-Knowledge! Little Grandson needed that power. He could see his people in a closed circle, like a corral around them. Little Grandson must go in a straight line, he concluded. They must look two-ways—to the past and to the future. Then he spoke with great deliberation, slowly and firmly.

"Little Grandson, I must give you to a white man. You will live with him. He will be your father. He

(Concluded on page 744)

THE IMPROVEMENT ERA



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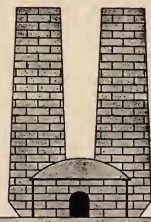
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Little No-Name's Grandson

(Concluded from page 742)

will give you the power of the Knowledge. He will put you on the Thinking-road."

Little Grandson noticed a water in his grandfather's eye, and did not answer. Then, as they were passing the White Mesa again, he whispered, "All is beauty."

"All is beauty," the old man said. He felt a great relief. Little Grandson would remember him by his right name. Little Grandson would know for sure that Son-of-Former-Witch was a wrong name.

A Disgrace to the Family

(Continued from page 718)

turned her head and went quickly up the stairs to her room. David called to say he wouldn't be home until late, and so Norma went to bed early and cried herself to sleep.

She was surprised to awake next morning with a feeling of peace. She wondered why, and then suddenly she knew. She could still meet Gramps' honest old eyes without shame. She lay quite still listening for the creak of the wheelbarrow. Silence greeted her. Maybe Gramps had hauled all the bricks he needed last evening.

Wasn't he a remarkable old man! She must get up and see that he had a good breakfast. Maybe he was already working. She looked out the back window, but there was no sign of Gramps. She went down the hall and knocked gently on Gramps' door, and when there was no answer, opened the door and then stood there, her heart beating in kind of a crazy frenzy.

The bed hadn't been slept in, and Gramps' brown shopping bag was gone!

"Gramps is gone!" Norma was shaking David. "His bed hasn't been slept in."

"He can't be far." David sounded anxious, too. "Maybe he took a notion to sleep outdoors."

"Stop talking, David, and do something! Maybe Minnie knows."

Minnie knew. She calmly squeezed oranges and said, "I told the old man off good and plenty last night after

(Concluded on page 746)

THE IMPROVEMENT ERA

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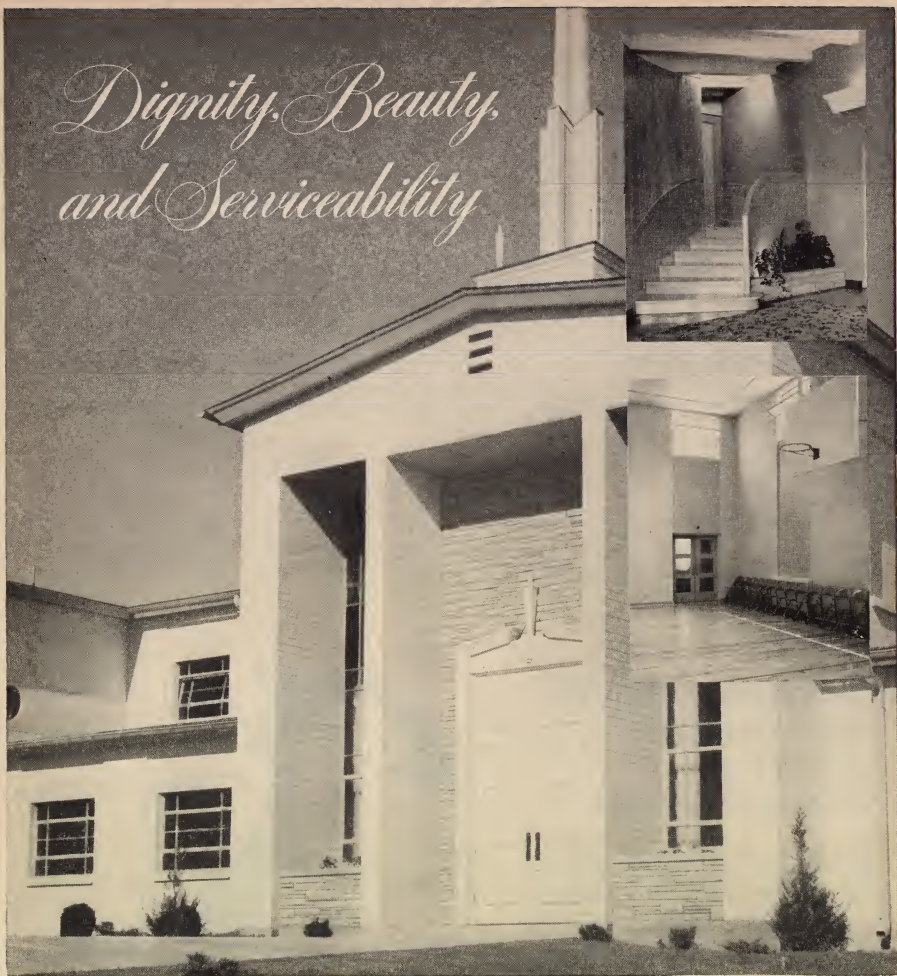
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A DISGRACE TO THE FAMILY

(Concluded from page 744)

you'd gone to bed, Mrs. Sawyer. How he'd come here, a disgrace to the family, and ruined the doctor's chances, and—"

"Minnie, you didn't!" David's words were an agonized gasp. "Why, I owe everything to Gramps!"

Minnie looked at Norma with genuine surprise. "Wasn't that the way Mrs. Sawyer felt about him?"

"I was temporarily insane!" Norma cried. "I had my sense of values all tangled. But I was wrong, Minnie! Putting on a big show isn't the way for David to build a good practice."

She collapsed, weeping in David's arms. "I wouldn't give one hair of Gramps' head for a hundred stuffed shirts, and now he's gone, and it's all my fault! Call the police, David. We've got to find Gramps so I can tell him how much I love him!"

"No call to go botherin' the law."

At the sound of Gramps' voice Norma turned to see the old man standing in the kitchen doorway,

shopping bag in hand. "I come back. I ain't never run away from a problem before, and I'm too danged old to learn now."

"Oh, Gramps!" Norma's arms went around his neck. "We love you, and we're proud of you. We—"

"I know. I heered what you said." Gramps patted her shoulder. "But maybe Minnie's right. I disgraced David. I got to apologize—"

David said, "If they're snobs, I don't want them for patients."

The telephone rang, and Minnie answered it. "It's for you, Mrs. Sawyer. It's Mrs. Schuyler Payne."

"One word against Gramps, and I'll—" Norma took the receiver. "Hello!"

"My dear," Mrs. Payne's voice came pleasantly over the wire. "Thank you for inviting me to that delightful party. Your Miss Prescott was such an interesting person, but it was Gramps—" her voice was a delighted chuckle; "he's the most refreshing personality I have ever met."

"Why—why, thank you, Mrs. Payne."

"And Mrs. Sawyer, would you please ask the doctor to stop by and see Father this morning? His stomach is bothering him again," Mrs. Payne lowered her voice. "Frankly, I don't think there's a thing wrong with him but boredom! I do wish Gramps could get Father interested in building an outdoor fireplace!"

"Perhaps he could. Maybe—"

"Really, he is the most remarkable old man. I know that just meeting him would pep Father up. Do you suppose it could be arranged?"

"I'm sure it can, Mrs. Payne. Thank you for calling. Good-bye."

Norma turned and looked at Gramps standing there in the blue-striped shirt and the black trousers. "That was Mrs. Payne, Gramps. It seems that all the women at the party fell madly in love with you, and Mrs. Payne wants to know if you will please show her father how to build a fireplace."

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Timeless Principles

(Continued from page 710)

tween sound psychological principles and divine justice:

"Let your laws, penalties and rewards be founded upon the principles of justice and mercy, and adapted to the capacities of your children; for this is the way that our heavenly Father governs his children, giving to some a celestial, to others a terrestrial, and to others still a telestial law, with penalties and promises annexed according to the conditions, circumstances, and capacities of the individuals to be governed. Seek for wisdom and pattern after the heavenly order of government." (*Ibid.*, 1:456.)

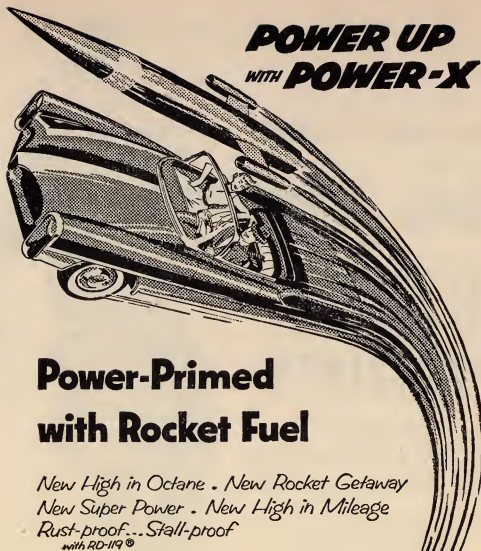
Some time ago, a well-known professor of sociology at a large eastern university asked me how I accounted for the relatively high degree of family stability among the Latter-day Saint people. The explanation that followed was given, I'm afraid, with too little introduction or background and perhaps went a little too fast. He seemed greatly interested, however, and particularly so in the concept of patriarchal authority. Here was a term he knew—one familiar to all sociologists. He soon discovered, to his surprise, that the Latter-day Saint concept of patriarchal authority did not correspond to that with which he was familiar. His included strict and stern control of the family activities and interests by the father. The love and companionship aspects were minimized, and the dictatorial powers of the father approached the absolute. This type of patriarchal authority was very common among American families a century ago and has been common for hundreds of years in the various cultures of the world. The contrast between the type of patriarchal authority known by this professor and that of which Elder Pratt wrote, seems rather singular.

"Do not be so stern and rigid in your family government as to render yourself an object of fear and dread. There are parents who only render themselves conspicuous in the attribute of justice while mercy and love are scarcely known in their families. Justice should be tempered with mercy, and love should be the great moving principle interweaving itself in all your family administrations. . . . Obedience inspired by love, and obedience inspired by fear are entirely different in their nature. The former

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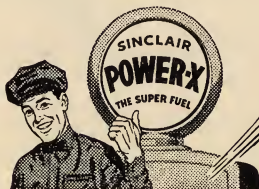
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Timeless Principles

(Concluded from preceding page)

will be permanent and enduring while the latter only waits to have the object of fear removed, and it vanishes like a dream. Govern children as parents and not as tyrants; for they will be parents in their turn and will be very likely to adopt that form of government in which they have been educated." (*Ibid.*, 1:456.)

Patriarchal authority in the Church of Jesus Christ and in the Latter-day Saint home is, indeed, characterized by love, encouragement, and leadership rather than by absolute and dictatorial power exercised by the father. Ours is a principle of divine theocracy. The priesthood of God is vested in the father or husband, and his responsibility, almost always willingly assumed, is to preside over family matters, to inspire, encourage, and lead the members of his family by example and discussion.

The place of women and wives in our religion and philosophy of life in no sense suggests an inferior station. The wife shares the responsibility and leadership of the family with her husband; however, her functions are defined differently. Elder Pratt, for example, refers repeatedly to the all-important relationship between the mother and her children in rearing them to be worthy sons and daughters in Zion.

The very practical teachings of the Church of Jesus Christ of Latter-day Saints are strikingly apparent in the marriage and family relationships area. Because of the place of importance the family holds in our gospel plan, it seems highly plausible that after another hundred years have passed, people will still be asking how we account for the success we enjoy in family life.

SIGNAL FIRES

By Elizabeth A. Hutchison

ON the hillside, up the canyon,
Down along the shining stream,
Fires are mounting toward the heavens;
Through autumn haze they brightly gleam.
Maples flash their brilliant scarlet,
Aspens burst in flames of gold,
Warning torch of sumac quivers,
Woodbine blazes, uncontrolled.

Do spirits of the vanquished red men
Boldly light these signal fires,
That phantom warriors here may council
In the light of grassy pyres?
Phantom voices make no moan,
But, oh, what strife these hills have known!

THE IMPROVEMENT ERA

Solomon Mack and His Family

(Continued from page 714)

hills. The Ashuelot River passes through the town, with a fall of three hundred feet in its passage, providing excellent water privileges. Solomon Mack and his brother Elisha Mack were quick to avail themselves of these opportunities.

On March 24, 1773 "Solomon Mack of Marlow" sold 50 acres in the town of Marlow "where the labour is done." On November 3, 1774 "Elisha Mack of Marlow" sold 50 acres there.³⁷ It was probably in 1773 that Solomon Mack built a log house in the lot he had chosen in Gilsun. Its location is given in the following quotation:

From Main street south, the road follows the course of the Ashuelot river past the mill of the Gilsun Woolen Manufacturing company and the saw and grist-mill of S. W. Dart, to the stone bridge. On the right, high on the hill and beautifully situated and laid out is the Centennial cemetery. It is now the chief resting-place of the dead in town. A few rods from this cemetery is a spot sacred to the Mormon church. In 1775, here was born the mother of Hiram [Hyrum] and Joseph Smith, two of the greatest leaders of the Mormon church, who sealed their faith with their blood, both being killed by a mob at Carthage, Ill., in 1844.³⁸

In those early times, the first dwellings were built of logs. Skilled axmen of that day were adept at hewing the timbers for the frames of the houses, but sawmills were necessary to prepare boards. Shingles were made by hand.

The natural features of the town made Gilsun especially adapted for manufacturing purposes. . . . Hence it happens that the whole life of the community has depended on its ability to manufacture.

The first generation of the Mack family in Gilsun, whose descendants were later to play so important a part in the Church of Jesus Christ of Latter-day Saints, were the first settlers to make use of these natural features in industrial enterprise. . . . The first boards sawed in the town of Gilsun were taken from the sawmill of Elisha Mack who was uncle of Solomon (Jr.) and Lucy Mack. He built this sawmill in 1776 and he sold it to his brother-in-law, Abishai Tubbs of Marlow, in 1784. . . .

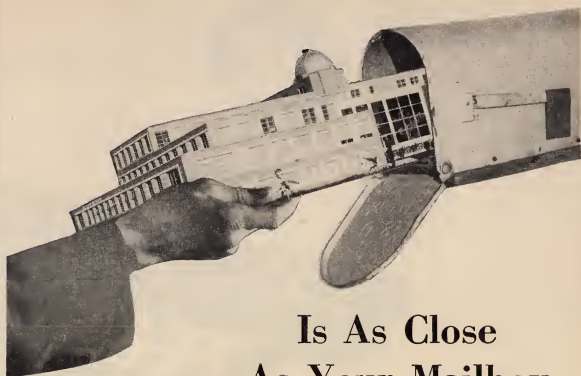
After having set up the necessary establishments for the getting out of lumber it was natural that these early people build gristmills to grind their grains. . . . The first gristmill within the present limits of the town was erected by Elisha Mack and

(Continued on following page)

³⁷Cheshire Co., N. H. Deeds, Vol. 2, p. 301; Vol. 4, p. 331.

³⁸J. I. A. Loveland: "Gilsun," in *The Granite Monthly*, 1897, Vol. 22, p. 298.

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DESERET NEWS

Salt Lake Telegram

Solomon Mack and His Family

(Continued from preceding page)

his brother Solomon, connecting with the sawmill of Elisha. It was built at the same time that the sawmill was set up in 1776 and was operated on a partnership basis. . . .

History tells us that this soon became a place of great resort, the people coming from the surrounding towns and often bringing their grists upon hand sleds or on their backs. This gristmill was operated for seventy-five years.²⁹

It was here amid these busy pioneering activities that Lucy Mack, mother of the Prophet, was born. Her birth record, as it was recorded at the time by the town clerk, reads:

Lucy, fourth daughter of Solomon Mack & Lydia his wife, was born July 8, 1775.³⁰

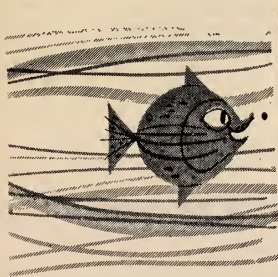
She was thus the eighth and youngest child in her parents' family. Since the Revolutionary War was upon them, she was not destined to see much of her father during her earlier years.

On April 19, 1775 the battles of Lexington and Concord had been fought. The news of these encounters started thousands of New England volunteers on the way to Boston. John Stark led the New Hampshire men; Israel Putnam left his plow in the furrow to lead the volunteers from Connecticut. Silas Mack, a cousin of Solomon, was town clerk and local magistrate in Marlow. He left his sawmill and was present at the Battle of Bunker Hill on June 17. In June, Washington was appointed commander-in-chief. There was immediate need for ammunition and the materials from which to make it. On July 15, 1775, seven days after the birth of Lucy Mack, the Continental Congress adopted a resolution granting special trading privileges to "every vessel importing Gun powder, Salt petre, Sulphur, provided they bring with the sulphur four times as much salt petre," etc. Solomon Mack hastened to assist in meeting this urgent need. He wrote:

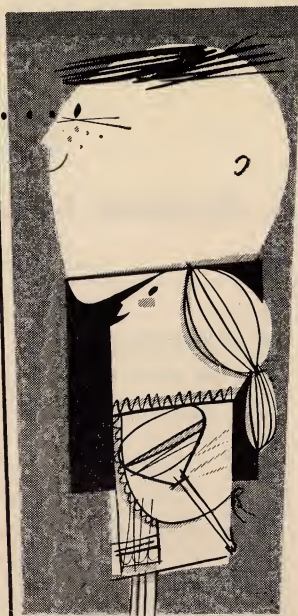
Soon after I went to Moudus and learnt of my brother-in-law how to make Salt-Petre; though being a cripple I went to Old Springfield and Long Meadows, to show them the art of making Salt-Petre. I was sent from town to town, my wages was one dollar per day; this was in our revolutionary war. I then enlisted into the American army. I soon mustered two teams and

²⁹Charles James Fraser: "History of the Latter-day Saints in Gilsam, New Hampshire," in *The Utah Genealogical and Historical Magazine*, July 1934, Vol. 25, pp. 108-109.

³⁰Gilsam Town Records, Vol. 1, 1732-1825, p. 457.



have your children seen
"Tubby"
the Goldfish
he's part of the fun
of family dinner in the
COFFEE SHOP
Hotel Utah
Max Carpenter, Manager



carried baggage to Skeenesborough. I afterwards enlisted into a company of artillery for a short Campaign; but on my return home I was taken sick.

As soon as I recovered I went to see my son; he was cutting trees, when unfortunately a tree fell on me and crushed me almost to pieces; beat the breath out of my body, my son took me up for dead, I however soon recovered, but have not to this day recovered the use of my limbs, which was 34 years ago. [Written about 1811, so the accident must have occurred in 1777.] I lay sixty days on my back and never moved or turned to one side or the other, the skin was worn off my back from one end to the other. I was taken by six men in a sheet and moved, from time to time, for sixty or seventy days more; when I was able to walk by the help of crutches.

I had a man to work in a sawmill, it got out of order, I hobbled down to show him how to mend it, and by accident I fell on the water-wheel, and bruised me most horribly. I was indeed helpless, & in dreadful pain; confined month after month, unable to help myself, but at last I was restored to health; but being destitute of property, and without my natural strength to get my bread, with a young and dependent family whose daily wants were increasing, and none to administer relief. . . .

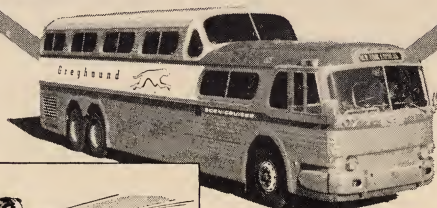
Owing to my misfortune I could not attend to my contract at Granville, so I lost all my land; however I regained my strength so I could walk a little and ride side-ways. Soon after this I was wounded by a limb falling from a tree upon my head, which again nearly deprived me of life. I was carried in wholly unable to help myself. I, however, recovered again; I can say like this, "the time of my departure was not yet come, and there was yet more trouble for me to pass through."⁴¹

While Solomon was incapacitated by these afflictions, his brother Elisha Mack was engaged in active service. In July 1776 he served as a private; in June 1777 he was captain in a company that marched for the relief of Ticonderoga. It fell, and he served next in the troops under General John Stark. Burgoyne's army was penetrating New York by way of Lake Champlain, and Ticonderoga and one fort after another had fallen into his hands. He heard there were large quantities of stores collected at Bennington and sent Hessian troops to capture them. On this news it was feared that General Burgoyne would invade the eastern states with an irresistible force of regular troops and savages. "The New Hampshire militia had rallied under the command of that famous veteran of the old French and Indian war, John Stark." By his orders the men assembled at Bennington. They were mostly in hunting frocks without uniforms but were expert marksmen.

(To be continued)

⁴¹A Narrative of Solomon Mack, pp. 10-12.
OCTOBER 1955

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Melchizedek

Elders Quorums—Continued

INTRODUCTORY STATEMENT

THIS ARTICLE is a continuation of the one which appeared under the same title in the previous issue of THE IMPROVEMENT ERA. (September, 1955.) It is suggested that the two articles be used in conjunction with each other as an aid to those in positions of leadership in their assignment of directing activities of the elders throughout the stakes of Zion.

Sixth—Elders Quorum Presidencies to Foster and Encourage Missionary Work

a. Stake Missionary Work

Elders quorum presidencies should encourage the quorum members to prepare themselves and make themselves available for stake missionary work. Such should be one of the principal goals of all quorums of elders throughout the Church. Also, quorum presidencies could, with propriety, suggest to the stake presidencies that certain of their quorum members are capable and ready to render missionary service; but their rights end with that of making recommendations. Quorum presidencies should remember at all times that it is the prerogative of the stake presidencies to issue all the missionary calls.

b. Foreign Missionary Work

Since a vast majority of the foreign missionaries come from the elders quorums, one of the major assignments of every elders quorum presidency throughout the Church is to direct each quorum member in his preparation for foreign missionary service and to encourage him to accept the missionary call when it comes. Also, quorum presidencies should direct the providing of quorum missionary funds to assist needy missionaries to sustain themselves in the foreign fields. Thus, the elders quorum presidencies constitute the directing force in the quorum in fostering and encouraging the missionary program.

Seventh—Presidencies to Promote Temple Work

a. To Encourage All Quorum Members to Become Worthy

A major responsibility of elders quorum presidencies is to direct the teaching of the gospel of Jesus Christ to quorum members, thereby preparing them to become worthy to go to the temple. It is not necessary that the members of the presidencies be the class instructors, but they are to select the most capable persons available to be the teachers. Quorum presidencies should understand definitely the requirements for entrance into the house of the Lord and also the great blessings which come to those who take out their endowments and enter into the order of celestial marriage. They should realize that the blessings of the temple will be attained only by the righteous Saints who remain faithful to the end, and they should instruct the elders in their quorums to this effect.

b. To Encourage All Quorum Members to Get Their Own Endowments

It is the duty of elders quorum presidencies to know which quorum members have and which have not their endowments, and then they should encourage all of them who have not had their endowments to do their own work while the opportunity is available. In other words, each holder of the priesthood should "work while the day lasts because the night cometh where no man can work."

c. To Have Their Families Sealed

Elders quorum presidencies should encourage their quorum members to have their families sealed back through the proper lines. This is also a vital assignment and should be pursued diligently.

d. To Trace Their Own Ancestry

Sealing work through the proper lines cannot be accomplished unless genealogical work is done in tracing the ancestry, thereby providing family records for temple work purposes;

and so it is the duty of the elders quorum presidencies to encourage all members to engage faithfully in this marvelous work.

c. To Do Vicarious Work for the Dead

It is the duty of all Melchizedek Priesthood holders to engage actively in vicarious work for the dead, and so the responsibility naturally rests upon elders quorum presidencies to encourage all quorum members to engage in this great work. The first interest of each individual is to trace his own ancestry and do the work on his own line, and when this is accomplished he may work on other family lines.

f. To Promote Temple Excursions

It is suggested that elders quorum presidencies promote temple excursions among quorum members and their wives. These excursions should be carried on as often as possible. It is advisable in cases where elders live close enough to temples to make such a program feasible that certain regular dates be set aside for these excursions and that elders presidencies carry this program forward vigorously; however, because of expansive distances from temples, certain elders quorums will not be able to carry forward such a program on a systematically organized plan. Nevertheless, quorum presidencies are encouraged to do all they can to direct their quorum members in carrying forward this great work.

Eighth—Presidencies to Promote Quorum Socials

According to instructions given in the *Melchizedek Priesthood Handbook*, each Melchizedek Priesthood quorum should hold at least one good social every two months. The responsibility for these socials rests upon the elders quorum presidencies. It is suggested that they select and appoint sufficient committees to carry forward the major portion of this program. Their special work will be directing the committees. It is suggested that in order to maintain the interest of the quorum members that the socials be varied in nature. These socials provide the elders quorum

THE IMPROVEMENT ERA

Priesthood

presidencies excellent opportunities to become better informed regarding the capabilities, interests, and personalities of each of the quorum members. It also provides them opportunity to encourage and stimulate the less active quorum members to increase their church activities and to affiliate themselves in quorum meetings with their priesthood groups. Efforts should be made to make each elders quorum a grand and vital fraternity wherein each of the quorum members and their families learn to love and appreciate the Church and all the quorum members.

Ninth—Presidencies to Direct the Correspondence with Absent Members

a. With Servicemen

Elders quorum presidencies are under instruction to correspond at least monthly with all servicemen from their quorums or to have their appointees write letters to them. Also, through the quorums, they are to provide their quorum members in the armed services with subscriptions to the "Church Section" of the *Deseret News* and *THE IMPROVEMENT ERA*. Gospel tracts could also be included in these letters. These tracts may be obtained from the stake mission president.

b. With Members on Missions, Away at School, or at Work

Elders quorum presidencies also have the responsibility of directing the correspondence each month with members of their quorum who are filling foreign missions or who are away at school or at work. The writing of these letters constitutes a good project to be assigned to various members of the elders quorum. Also, the replies from servicemen, from quorum members away at school or away at work, could with profit be read from time to time in the elders quorum monthly business meeting.

Tenth—Presidencies to Provide Good Classwork

a. Provide Good Teachers

Elders quorum presidencies have the definite assignment of providing

capable, faithful, and intelligent teachers to be the instructors in the priesthood doctrinal classes. Since the principal purpose of holding the groups or quorum weekly doctrinal classes is to teach the priesthood holders the gospel of Jesus Christ, it is very important that the most capable teachers in the various elders quorums throughout the Church be assigned to that position.

b. To See that Correct Doctrine Is Taught

Elders quorum presidencies have the definite responsibility of seeing that correct doctrine is taught in the elders Melchizedek Priesthood classes. Thus, elders presidencies should be students of the gospel and be able to recognize readily when false doctrine is being taught.

c. Strive to Have all Quorum Members in Attendance

Elders quorum presidencies should make an exerted effort to build up the attendance at the weekly doctrinal classes and monthly quorum business meetings to one hundred percent attendance. Every honorable means possible should be devised to induce the less active members to attend these meetings and to encourage the active members to be in attendance regularly and continuously. As long as there is one quorum member who refuses to attend these classes, the quorum presidency should devote every intelligent effort possible to persuade him to attend and to affiliate fully with the priesthood quorum.

Eleventh—Presidencies to Teach all Quorum Members how to Perform all Church ordinances

It is the duty of elders quorum presidencies to teach all quorum members how to perform all Church ordinances; and so it is suggested that as often as possible quorum presidencies give the members instructions on performing such ordinances as that of baptism, confirmation, administering to the sacrament, anointing and blessing the sick, and other similar ordinances. When new members receive the Melchizedek Priesthood and come into the quorum, it is the duty of the elders quorum presidency to see that those new

members understand the church procedure in regard to performing church ordinances.

Twelfth—Presidencies to Hold a Presidency Council Meeting Once Each Week

Elders quorum presidencies are once again asked to hold a presidency council meeting at least once each week. The importance of these council meetings cannot be over-emphasized. (See the April, 1954, issue of *THE IMPROVEMENT ERA*, pp. 266-267.)

Thirteenth—Presidencies to Direct the Holding of Weekly Group or Quorum Meetings

The General Authorities of the Church provide from year to year courses of study for the Melchizedek Priesthood members of the Church. The responsibility rests upon the elders quorum presidencies to see that each elders group or elders quorum under their direction, holds group or quorum meetings once each week and that the prescribed course of study be diligently pursued in that weekly meeting. No group or quorum is authorized to select its own course of study.

Fourteenth—Presidencies to Hold and Direct Monthly Business Meetings

Elders quorum presidencies have the definite responsibility of not only holding the monthly quorum business meeting, but also of providing the business, the program, and directing all activities pertaining to that meeting. The success of that meeting will be determined by the efficiency of the quorum presidency in encouraging a hundred percent attendance and its ability to put over the program effectively.

Fifteenth—Presidencies to Attend Stake Priesthood and Priesthood Leadership Meetings

The presidencies of all elders quorums throughout the entire Church

(Continued on page 766)



The Presiding

Relationship Between Stake Aaronic Priesthood Committee and Bishoprics

WE ARE OFTEN asked the question, "How much authority does the stake Aaronic Priesthood committee have in supervising the Aaronic Priesthood program in the wards?"

All members of the stake Aaronic Priesthood committee are appointed by the stake presidency with full authority to represent them in the promotion of the Aaronic Priesthood program in the stake. As representatives of the stake presidency, therefore, members of the stake committee have authority to go into a ward and observe conditions, make recommendations to bishoprics and other Aaronic Priesthood leaders, and to follow up on such recommendations and all previous recommendations until favorable action has been taken thereon.

This does not imply that the authority of the bishop as the presidency of the Aaronic Priesthood is abrogated in any way. The bishop remains as the president of the Aaronic Priesthood and as the president of the priests quorum, and the bishopric remain as the presidency of the Aaronic Priesthood. Their authority in these official capacities is unquestionable. However, all members of the bishopric are presided over by the stake presidency who call to their assistance the members of the stake Aaronic Priesthood committee, in this instance, and send them forth in the wards of the stake with full authority to represent them in the promotion of this work.

The relationship between members of the stake committee and bishoprics has been developed on such a high plane, in many areas, that bishoprics have no hesitancy in calling members of the stake committee to come and assist them and their leaders when they feel they cannot wait for the regular visits of the committee. In every stake doing effective work in Aaronic Priesthood, there is abundant evidence of harmony, good will, and full fellowship between members of the stake committee and bishoprics. They work together, plan together, pull together all the way.

Therefore, when members of the stake committee for Aaronic Priesthood under twenty-one visit a ward, they are sent by appointment of the stake presidency with full authority to observe conditions, point up weaknesses, and make recommendations to overcome program weaknesses.

One of the most important features of the work of members of the stake committee is to follow up all recommendations previously made to bishoprics and Aaronic Priesthood leaders. A competent stake committee will so respect previous recommendations of fellow committee members that each succeeding visit will find them checking on such recommendations until favorable action can be reported thereon. Ward Aaronic Priesthood leaders should take no offense when stake committee members continually follow through in this major responsibility.

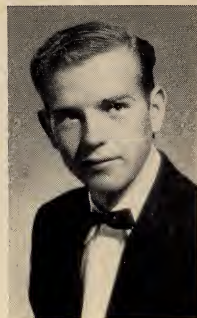
Multiple Credits Not Permitted in Absentee Reports

IT HAS come to our attention that some of our absentee Aaronic Priesthood members, particularly those in the military service, are being told they may take credit for attending priesthood and sacrament meeting, Sunday School, and YMMIA when only one LDS meeting is attended at a given time.

No multiple credits are permitted or authorized. When only one meeting is attended, only one credit is to be taken

when reporting on the absentee report. Whether the meeting is a priesthood or sacrament meeting, Sunday School, or YMMIA will depend upon the nature of the meeting. The absentee will report his attendance and indicate which meeting he attended.

Of course, if more than one meeting is attended, all such activities should be reported by the absentee, but no multiple credits taken.



Rowley Curtis

Youth Receives Special Recognition

Rowley is a priest in the Springville First Ward, Kolob (Utah) Stake.

He has but one more year to go, and he will have earned seven individual Aaronic Priesthood awards while serving in the quorums of the Aaronic Priesthood.

Rowley was elected president of the Utah State Association of Future Farmers of America for the current year. He was also awarded the State Farmer Degree and the singular honor as State Star Farmer in connection with his activities as a senior in the Springville High School.

Lesson Presentation Important in Senior Program

THE WEEKLY lesson presentation by a carefully selected and well-prepared quorum or group instructor is a very important phase of the work for senior members of the Aaronic Priesthood.

It, at least, partially answers the need for group participation and cooperation. It helps to break down inhibitive fears that keep men from activity in the Church. It provides the psychological challenge of competition that adds strength to conquest. It is the opportunity to be taught the principles of the gospel without feeling that there are personal implications. It is the means of integrating a group and giving them a common objective to work to, and the incentive to reach it.

It is a well-established fact that senior members participating in groups usually advance faster and overcome unwanted habits more readily than those who are worked with on an individual basis only. "If John can do it, I can," or,

THE IMPROVEMENT ERA



No Secret Formulae in Effective Ward Teaching

BBETTER than average results in the ward teaching program are within the reach of all leaders who try anxiously to succeed. Success in this program is not achieved through use of secret formulae. The chief component of success is available in unlimited quantities. It is the compound of W-O-R-K. There is no substitute for the magic of its energizing influence. Once we exert physical or mental effort, we are on our way to some measure of accomplishment.

Speaking of work, Carlyle said, "What a man can do is his greatest ornament, and he always consults his dignity by doing it." We all admire the work of skilled craftsmen. Some workmen are artists even with a shovel because they do their work so well. We are delighted with the work of artisans, but the achievements of capable leaders should be appreciated, too. Trained craftsmen adorn the work of their hands while successful leaders add beauty to their souls.

Gridley (California) Stake Honors Parents and Their Sons



When each Aaronic Priesthood bearer in the Gridley (California) Stake was awarded his Aaronic Priesthood pin, his parents were invited to come to the rostrum and share the joy of their son's accomplishment. Each mother was presented a lovely corsage as the parents were congratulated by those officiating in the presentation.

Leaders in the ward teaching program have much detailed work to do, and sometimes it is not easily accomplished, but it is not dull nor is it distasteful. That which is achieved in the spirit of enthusiasm brings enduring joy to those who work faithfully. Conscience makes no protest to the energetic.

The success of the leaders in the ward teaching program is commensurate with their efforts, and their reward is proportionate to the quality and quantity of the service they render.

Aaronic Priesthood under 21

Visits of Stake Committeemen Defined

FOR THE most part, visits to wards by members of the stake committee for Aaronic Priesthood under 21 are to be made (1) during the ward priesthood meeting hour, (2) during the ward Aaronic Priesthood leadership meeting. Special attention should be given to visiting the wards during the combined ward Aaronic Priesthood meeting held during the second week in each month.

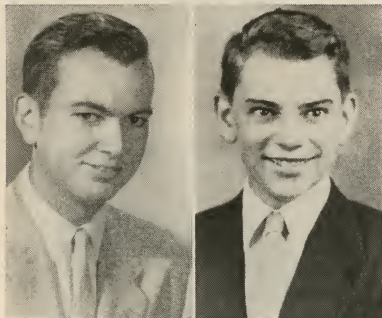
However, there are other occasions when special visits are in order.

Visits should also be made to wards when members of the stake committee may render needed assistance to newly appointed leaders on the ward level to assist the bishopric in training new appointees in their work.

There may be times when the chairman would like to have a report on how the sacrament is administered by the priests, how it is passed by deacons and teachers, how ushering is carried forward, or how fast offerings are gathered. Members of the committee may very appropriately be assigned by the chairman to visit in wards to observe these and all other Aaronic Priesthood functions when these services are performed.

However, committee members, when visiting other than the two meetings outlined in paragraph one above, are to visit only to make observations. They should not expect to be invited to sit on the stand or to be acknowledged as official visitors. Such special assignments are adequately filled if they sit among the members of the congregation to observe how Aaronic Priesthood services are performed in our meetings.

Brothers Set Challenging Attendance Records



Marvin Edman

Brent Edman

The attendance records of Marvin and Brent Edman, Browning Ward, Wells (Utah) Stake are challenging records on a family scale. Marvin has maintained a perfect attendance at priesthood and sacrament meeting for the full seven years he served in the Aaronic Priesthood; he has recently been ordained an elder.

Brent? Well, just give him another three years at perfect attendance, and he will match his brother Marvin's record. He now has a perfect attendance record of nearly four years.

Bishop and Sister E. Wilford Edman have reason to rejoice in their sons' accomplishments to date.

"he is not going to get ahead of me," are conscious or subconscious challenges a man working with a group usually gives to himself. Group members who grow together stay together. They frequently form social groups after their advancement to the Melchizedek Priesthood. They continue to give each other needed moral support as they face the new problems of life.

Quorum or group instructors should

know the men they teach and slant each lesson in such a way that it will answer the needs of the quorum or group members. He should believe in the members of the group. He should encourage participation, but guard against embarrassing anyone requiring involuntary discussions. Certainly every lesson should be carefully prepared and given, keeping in mind that its presentation is for the benefit of the senior members.

Today's Family



Barbara
Williams

Food and Fun When Spooking's Done

by Barbara Williams

TRICKS AND TREATS just for the small fry? No indeed! You know half-a-dozen couples who would enjoy some good old-fashioned spooking, and they are probably the very same people you have been meaning to invite over for some time.

Why not prepare right now for a Halloween party and begin by purchasing a pack of two-penny postcards, five for each couple or guest on your list? Mail the cards out on five consecutive days, the first four cards bearing only a question mark or Halloween symbol, and the last card urging:

Come haunt our house, and maybe you
Can even drink some witches' brew;
Ghosts and ghouls will congregate
Octoberth at 8.

While your friends are receiving the mysterious postcards and fretting about what they mean, you can be planning the games you will want to play at the party.

Halloween Cobweb

Cut black yarn in equal lengths for your guests (about 60 feet for each guest). Pin or thumbtack one end of each string, with a guest's name, to a wall, drapery, or piece of furniture. Then weave each string back and forth through the room, under rugs, around table legs, over chandeliers, and around the strings of other guests. The object, of course, is to

see which guest can untangle his part of the cobweb first, but there will be a gaily-wrapped "prize" awaiting everyone at the end of his string. "Prizes" might be individual poems addressed to recipients, sketches or photographs of them, or simple gifts relating to their hobbies or professions, such as a needle for the seamstress, a pencil for the writer, etc. Allow yourself plenty of time (several days ahead if you can) to set up this game because guests will really enjoy it if you make their searches challenging and their prizes personal.

Pun Fun

Each guest is given a typewritten list of words and phrases which he is

to match with objects or pictures on a table. Here are a few examples, but you will want to add your own items to the list.

1. Halloween colors—charcoal and orange
2. vampire—picture of movie siren
3. fount of tears—onion
4. goblin—picture of someone eating
5. ancient instrument of punishment—old hairbrush
6. pumpkin—faucet
7. skeleton (bones)—dice
8. gravestone—rock with sad face painted on it
9. an Irish bat—brick

(Continued on page 758)



Know Your LDS Cooks

—A Rumei Photo



Burgers-to-go!

DELICIOUS MEAT PIES READY TO EAT!

Something new! Hamburgers sealed in flaky pastry. You can make them easily with recipe below. And see that bag of flour next to the recipe? That's Sperry Drifted Snow. For 5 generations Sperry has helped mothers put homemade goodness in lunchboxes all

through the West. No other flour can say this. It's an old standby. Helps you get extra good results with everything you bake. *Double* your money back if you don't agree. Tested recipes and Queen Bess pattern silverware coupon in bag.

'BURGERS-TO-GO — Serve Hot or Cold

HERE'S WHAT YOU NEED:

- | | |
|--------------------------------|-------------------------------------|
| 1 cup (½ lb.) ground lean beef | 2 tablespoons milk, water or catsup |
| ½ teaspoon salt | Pastry |
| ⅛ teaspoon pepper | Relishes |

HERE'S WHAT YOU DO:

All measurements are level. Sift flour before measuring. Mix beef, salt, pepper and liquid together. Divide into 4 equal portions and shape into plump patties. Place each one on a pastry round. Cover meat with any or all of relishes. Top with second pastry round and seal edges. Prick tops with tines of fork. Bake in hot oven, 400°, until pastry is a rich brown, about 20 minutes. Serve warm, or, cool and pack in lunchbox. Makes 4 'Burgers-To-Go.

PASTRY:

Measure into bowl: 2 cups sifted Sperry Drifted Snow Flour, 1 teaspoon salt, ½ cup cooking oil, ¼ cup milk, ½ cup grated American cheese. Stir vigorously to a stiff dough. Divide into 8 equal portions. Roll each into a 5-inch circle, keeping edges even.

RELISHES:

Have ready: thin onion rings, thin tomato slices, pickle relish or chili sauce, mustard, thin slices cheese.



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BY CLAUDE RICHARDS

This wonderful biography vividly details many of the immense hardships of our Western pioneers, and highlights all events with the telling wit, good humor and genuine greatness of J. Golden Kimball. \$4.00

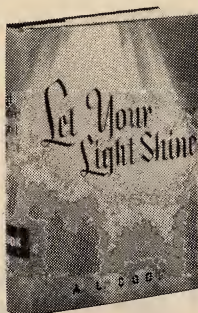
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KNOW YOUR LDS COOKS

(Continued from page 756)

Witchery

Ask each guest to write a sentence on a piece of paper, fold it a specified way, and give it to one person selected from the group. The messages are then delivered to you, but you sit in plain sight so it is evident you have had no opportunity to read them. You then draw a message from the bottom of the pile, press it to your forehead with eyes closed, and slowly repeat aloud what it says. The trick is that one person in the audience writes no message but memorizes one you previously agree to "read" first. When you receive the other messages, you place the one already in your hand, on the bottom of the pile. After you say this message aloud, you open the one you pretended to read and memorize it silently as you pretend to confirm it is the one you have read aloud. For your next message, repeat the one you first opened and so on. Suggestion: Practise this before you try it on your guests.

Ghost

Divide guests into two equal teams, the men against the women, if possible. The first person on one team names a letter (such as B), then the first person on the other team must add another letter to spell a word (such as R to spell "bring"), and so on. After the third letter is added, anyone actually completing a word or anyone who cannot add a letter to spell a real word misses, and with each miss becomes a G-H-O-S-T. After the fifth miss he is a "ghost," and anyone who talks to a "ghost" becomes one also. The object is to avoid ending a word, but this is sometimes impossible. If anyone adds a letter without a definite word in mind, he is open to challenge and if caught misses. A mistaken challenge misses also.

Vampire, Goblin, Ghost, and Ghoul

This is a Halloween twist to the favorite parlor game "Matthew, Mark, Luke, and John." The first four chairs in the room are designated Vampire, Goblin, Ghost, and Ghoul, and the remaining chairs are numbered 1, 2, 3, 4, 5, etc. The person

sitting on the vampire chair is the leader and starts all players, in rhythm, slapping their knees twice, and then snapping their fingers. The Vampire calls out on the snap the name of one of the other spooks or one of the numbers, such as, "Three." On the next snap, Three must call another number or spook. If any guest calls his own chair's name or a name that doesn't exist or fails to call a number or spook in rhythm with the snap, he misses and goes to the end of the line. The other guests then move up and assume the names of their new chairs. Set a time limit, and the person in the vampire chair at the end wins.

HALLOWEEN MENU

SPICY WITCHES' BREW
JACK-O-BURGERS
BLACK AND ORANGE SALAD
PUMPKIN CHIFFON PIE
CARAMEL FORTUNE BALLS

Spicy Witches' Brew

- 2 12 oz. cans apricot nectar
- pinch salt
- 2 tablespoons sugar
- 5 cloves
- 2 sticks cinnamon
- 1 can frozen orange juice, diluted
- juice of one lemon

Add seasonings to apricot juice and simmer for one hour. Strain. Just before serving add lemon and orange juice and heat again. Serve with quarter slice of orange floating in each cup.

Jack-O-Burgers

Fill fresh bakery buns with your favorite recipe for barbecued hamburgers. Make pumpkin faces on each bun by slicing stuffed olives for eyes, pickles for nose and mouth. A dab of honey will keep features in place, but use it sparingly!

Black and Orange Salad

- 1 package lemon gelatin
- 1 cup hot water
- $\frac{3}{4}$ cup cold water
- 2 tablespoons lemon juice
- 1 teaspoon grated onion (optional)
- 3 ounces processed cheese cut into cubes
- $\frac{1}{2}$ cup pitted and sliced ripe olives
- $\frac{1}{3}$ cup broken nutmeats

Dissolve gelatin in hot water. Add cold water, lemon juice, and onion and chill until slightly thickened. Fold in remaining ingredients. Serves 6.

THE IMPROVEMENT ERA

Pumpkin Chiffon Pie

- 3 eggs, separated
- 1 cup sugar
- 1 cup canned pumpkin
- $\frac{1}{2}$ cup milk
- 1 tablespoon gelatin
- $\frac{1}{4}$ cup water
- $\frac{1}{2}$ teaspoon salt
- $\frac{1}{2}$ teaspoon ginger
- $\frac{1}{2}$ teaspoon nutmeg
- $\frac{1}{2}$ teaspoon cinnamon
- pinch cloves

Combine egg yolks, one-half cup sugar, pumpkin, milk and spices in double boiler and cook until thick. Add gelatin soaked in water. Cool until partially set, then add egg whites stiffly beaten with remaining sugar. Spoon gently into crumb or pastry shell.

Crumb Shell

- 22 vanilla wafers, finely rolled
- $\frac{1}{4}$ cup melted butter
- 2 tablespoons sugar
- $\frac{1}{2}$ cup finely chopped nuts

Mix together and press with spoon into 9-inch pie shell.

Caramel Fortune Balls

- 1 pound candy caramels
- 5 tablespoons hot water
- 4 quarts unbuttered popcorn

Melt caramels in top of double boiler and add water. Pour over corn, and shape into balls, inserting in the center of each a "fortune" for each guest (previously typed and folded very tightly so it will not stick to candy). Twist in transparent food wrapping and tie with orange and black ribbons. Makes 12 medium balls.

You and your guests will all enjoy your party more if you avoid last-minute details and prepare your games and prizes days in advance. Black and orange salad, pumpkin chiffon pie, and caramel fortune balls can also be made the day before to relieve any day-of-the-party blues. So happy planning, and happy haunting!

NOTE

In the June issue of the ERA on page 468 the tasty spoon bread recipe should include at the top of the list of ingredients *1 quart of warm milk*.

Whoever heard of a lemon pie recipe without water? We haven't. Therefore, please correct the recipe on page 678 of the September issue to read *4 quarts water* rather than *4 quarts sugar*.

We apologize.

OCTOBER 1955

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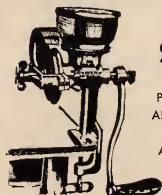


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LET SISTER HELP

by Louise Price Bell

YOU'LL find that bedtime will not be a nightmare nor a dreaded ordeal if you give Big Sister the responsibility of looking after her small brother so far as undressing, bathing, brushing teeth, and all the bedtime routine is concerned. He won't mind brushing his teeth to the tune of Sister's merry little jingle or slipping into his pajamas when he and she are playing most of the time. Mothers are usually busy at this early bedtime hour and getting ready for bed often has to be more or less

a businesslike affair. Not so with the older sisters, as they will not only like the responsibility but will at the same time also be receiving excellent training for their later roles as mothers. Try this arrangement in your family, and, you'll find that Little Brother will look forward to bedtime if Sister is going to tell him a story as she undresses and bathes him. And, at the same time, a fine spirit of comradeship will be built up between the two children.



—A Russell Photo

HANDY HINTS

Payment for Handy Hints used will be one dollar upon publication. In the event that two with the same idea are submitted, the one postmarked earlier will receive the dollar. None of the ideas can be returned, but each will receive careful consideration.

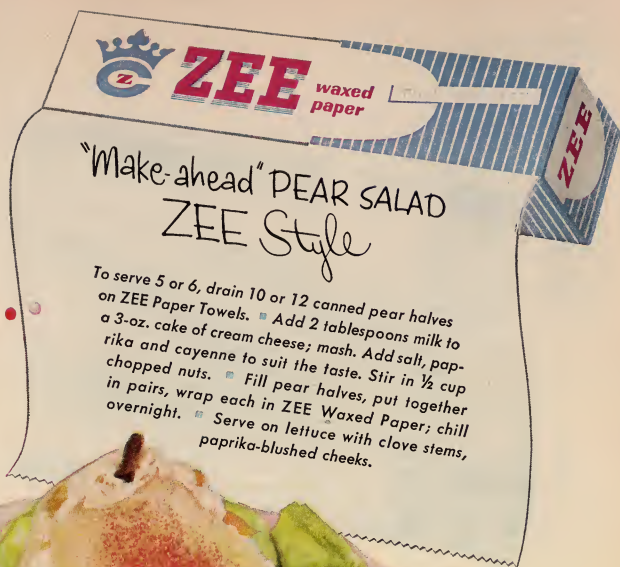
If you add a little sugar to the milk and egg mixture into which bread is dipped when you are making French toast, the bread will brown well in the skillet.—Mrs. A. A., Salt Lake City, Utah.

Blend three tablespoons of honey with a couple of tablespoons of confectioner's sugar and a tablespoon of butter or margarine. Dribble this mixture over hot biscuits when they come from the oven. Very good eating!—B. H., San Mateo, California.

Push short pieces of macaroni into cake frosting as "vases" to hold tiny flowers for a special occasion cake.—Mrs. R. C., Cainsville, Missouri.

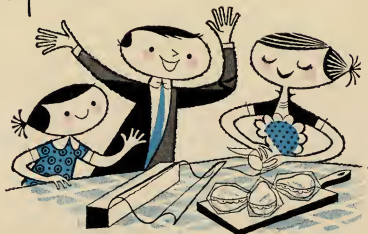
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AT YOUR GROCERS

UNDERSTANDING

by O. A. Kearney

I REMEMBER the so-called "bank holiday" of 1933 when all of the banks were closed for a few days. We were not doing business at all, but a few of us officers were sitting at our desks. The front door opened, and a rather poorly dressed man came in.

He walked down the deserted lobby, looking inquiringly at the tellers' windows. I left my desk, went up to him, and tried to explain that all the banks were closed temporarily. He seemed more confused. I soon saw that he could neither understand nor speak English.

I called downstairs for one of our janitors to come up.

"Joe," I said, "this old gentleman has come to get his money. He is a Bohemian, and doesn't understand English. Will you see if you can explain to him?"

"Sure," said Joe. "I will talk to him."

Soon Joe and the elderly man were in earnest conversation. I saw Joe leading him out the front door, and both seemed in a good humor. I felt relieved.

"Good work, Joe," I said. "Did you persuade him to come back later for his money?"

Joe laughed, "Sure I persuaded him. He didn't want to draw his money out. He wanted to deposit some."

Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. (Proverbs 4:7.)

Should Parents Be Teachers?

(Continued from page 715)

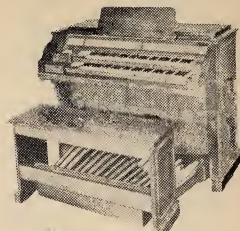
... It is becoming a practice today to try to coax, cajole, buy children to be good. We hesitate, some of us, to say to children, you must not do this, you must not do that, and to our young people we hesitate to do this, because we may offend them. The Lord has made it perfectly clear, from Adam until now, and has told us in no unmistaken words, that there are certain things "thou shalt not" do. Adam fell because he violated one "Thou shalt not." Moses from Sinai gave a whole series of commandments, only one of which has not "Thou shalt not" in it.

My brethren and sisters, our young people welcome, they expect that we shall tell them what to do and what not to do, and

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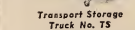


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THE IMPROVEMENT ERA

what not to do must be told them in such language, in such terms, and with such emphasis that they are not left in doubt. Try this on your young people and you will be amazed at the response you will get. They are hungering for the gospel. See to it that we do not starve them; they must be fed. (Conference Report, October 1941, p. 17.)

Criminologists tell us that most of our delinquencies originate in bad or neglected homes. Economists say that the training of the home is largely responsible for the thrift, industry, and prosperity of the nation. Doctors advise us that the health of the people depends on care and teachings in the home, and eugenists assure us that the whole trend of human happiness, intelligence, goodness, and endurance depends on it.

To the members of the Church, the home has an enlarged significance that is subordinate to nothing else in life, for it constitutes not only the source of our greatest happiness here in this life, but also the foundation of our exaltation and glory in the life to come. After all, it is basically a religious institution. It has its origin in religious ceremony. It is the fulfillment of divine commandment. Its government is of a religious nature, and the finest of its products are spiritual.

The Lord expects us to teach our children his revealed word, to implant faith and obedience deeply within their hearts. We may not leave their training entirely to teachers in church and school. They will assist, but we, the parents are their teachers, their exemplars, their strength.

Dear Tom:

(Continued from page 719)

me . . . and I will give you rest. Take my yoke upon you, and learn of me . . ."? (*Ibid.*, 11:28-29.) For "I will receive you, and will be a Father unto you . . . saith the Lord Almighty." (II Cor. 6:17-18.)

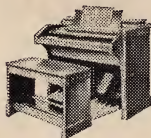
What earthly father can bestow such precious promises as our Heavenly Father offers us through our Lord Jesus Christ? He promises those who obey him faithfully to the end of their days that he will not blot out their names from the Book of Life, but will confess their names

(Continued on following page)

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By ELDER JOHN A. WIDTSOE

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DEAR TOM:

(Continued from preceding page)

before our Father and before his angels. And each of these faithful ones shall be given a new name, "... which no man knoweth saving he that receiveth it." (Rev. 2:17.) "... and I will write upon him the name of my God ... and I will write upon him my new name." (*Ibid.*, 3:12.)

If an earthly father has the right to say, "I acknowledge this child as mine; he is heir to my name with all that it stands for; and he is heir to my possessions," how much more right has our Heavenly Father to say

this to his children? Can any human birthright be of greater value than your divine one, Tom? Your Heavenly Father acknowledges you as his child, and offers you the privilege of bearing his name and of becoming heir to all that is his.

The Apostle Paul wrote, "For as many as are led by the Spirit of God, they are the sons of God."

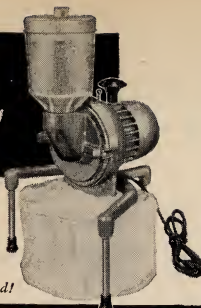
"... ye have received the Spirit of adoption, whereby we cry, Abba, Father."

"The Spirit itself beareth witness with our spirit, that we are the children of God:

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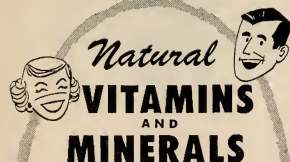
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OTHERS PENDING

Remembering—and Forgetting

Richard L. Evans

IN *Hamlet*, Shakespeare penned this provocative sentence: "God has given you one face, and you make yourselves another."¹ God has also given us in our entrance into this life, a new start for the making of memories, and as we make our memories, we ourselves become the evidence of what we are, and no man need write our record. Many things we might have thought were long-forgotten have proved to be persistent, stored away, only waiting to be recalled. We never know when something will start a chain reaction of ideas that will bring back some memory from the far past. We never know when something will recall a long-forgotten impression of the past. Usually memory is useful. We expect it to be—and if we didn't feel that we could count on it, we surely wouldn't spend the years of time and effort in learning, in storing away information, later to be put to some useful purpose. Sometimes it takes a little brushing up, a little freshening of memory to recall what we have once learned, but once having learned something, we expect to be able to bring it back. And this also we would well remember: that the same process which records what we would want to remember, also records what we would perhaps rather forget. This emphasizes the importance of the making of memories, of the thoughts we think, of what we choose to give our attention to, of what we permit to be stored in our minds. We ourselves are our written record, and if we have written some things wrong, there is still the blessed privilege of repentance, and with it, peace and quiet thoughts can come, even after a bad beginning—if we have the strength and courage and desire to turn about and sincerely improve our performance. But if we want the kind of memories that are good to remember, we had better live and do and think the things that make that kind of memories.*

"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING
SYSTEM, AUGUST 14, 1955

Copyright, 1955

¹Shakespeare, *Hamlet*, Act III, sc. 1.
*Revised.

"And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." (Romans 8:14-17.)

There is a name for you to bear, Tom. There is a Father's blessing for you to receive. You are a member of a royal family. What more precious knowledge can you attain than the knowledge of your true inheritance as a child of God?

"I would give everything I own to know who I am."

Would you, Tom?

President Joseph Fielding Smith Visits the Far East

(Continued from page 703)

Members of the Church in the Far East had been anxiously awaiting the visitors from Salt Lake City, and when President and Sister Joseph Fielding Smith arrived in Tokyo, many of the Saints, both the Japanese people and the servicemen stationed here, came to the mission home to welcome them. For many of the servicemen it was a little touch of home while faraway. For all it was gratifying to meet these wonderful servants of the Lord. The mission home was crowded with happy people, and as is usual, there were many surprise meetings of old friends.

Over fifteen hundred LDS servicemen in the Far East are organized into forty-seven groups and branches, and sixty to seventy percent of these men are active. Last year about \$26,000.00 was contributed by them to Church activities in Japan and the Far East.

The following Sunday, July 31, a quarterly conference was held for the servicemen of the Central Honshu District in the military chapel at Washington Heights housing area in Tokyo. It was a wonderful feeling to be in such a large congregation again.

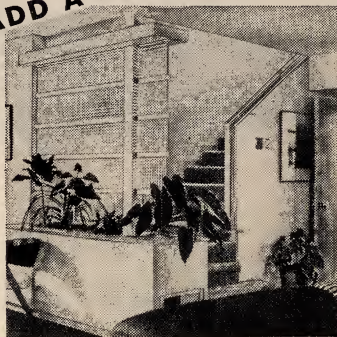
When the conference got under way, all the seats were filled. After a song and prayer, the names of the leaders of the Church, from President David O. McKay on down to our district leaders, were read to give us the privilege of sustaining them with our vote and to remind us of the importance of the principle of free agency in the gospel.

One of the sweetest moments of the afternoon came when Sister Smith sat

(Concluded on following page)

OCTOBER 1955

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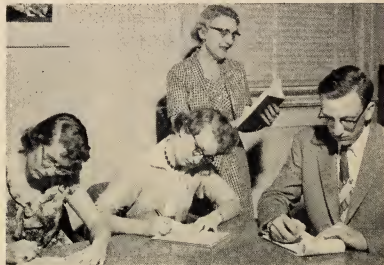
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Barbara Latimer, Janet Sprouse, Nathan R. Larsen

Rear: Florence P. Evans, instructor
These three students recently won Gregg awards for passing the official 160-word test. Their goal now is 175 words a minute. (Miss Latimer typed 127 words a minute for five minutes without error!)

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Young Gooding cook plans to become doctor

Idaho College Girl Wins Cooking Award

It's easy for Jan Willms (right) to impress her college friends with her cooking skill . . . all she has to do is show them the ribbons she won in cooking contests. Here Sue McMahon admires the big prize ribbon Jan won just last year—at the Gooding County Fair.

Jan is taking a premedical course at the State University, but she's also interested in swimming and dramatics—and loves to cook. She enjoys using the best ingredients, too, like Fleischmann's Active Dry Yeast. "It's so easy to use," she says. "And always rises fast."

Here's a tip for women who bake at home. The handiest yeast you can buy is Fleischmann's Active Dry Yeast. This grand dry yeast is so easy to use—dissolves in a jiffy and rises fast. Fleischmann's Active Dry Yeast makes it so convenient for you to serve yeast-raised specialties. It keeps for months—always ready to use. Ask for Fleischmann's Active Dry Yeast—the yeast prize-winning cooks prefer.

Get the New
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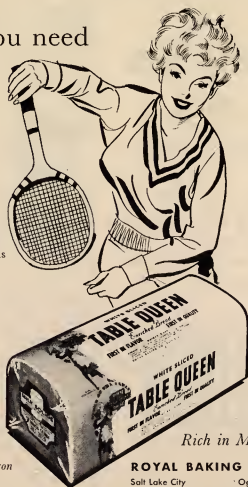
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President Joseph Fielding Smith Visits the Far East

(Concluded from preceding page)

at the piano to play and sing for us "And the Heavens Were Opened."

When President Smith came to the rostrum he spoke to an audience eager to hear his words and be counseled in the truths of the gospel. The strength and authority of his admonitions gave courage to his listeners. Among his many worth-while thoughts President Smith advised: "Do not turn to the right or left," and "Search the scriptures to prepare yourself to understand the gospel of Jesus Christ. . . . We have advantages of which the world knows nothing."

And so it went throughout the Sunday afternoon and evening. The Spirit of the Lord seemed present in rich abundance to edify us through all the meetings of the conference.

The Saints in the "Land of the Rising Sun" are grateful to President and Sister Smith for making this long trip to do the work of the Lord and strengthen them in the gospel.

Melchizedek Priesthood

(Continued from page 753)

are once again encouraged to be in attendance at stake priesthood and priesthood leadership meetings regularly. It is at these meetings that quorum presidencies will receive direction from the stake presidency regarding matters pertinent to priesthood work and instructions relative to their assigned positions as presidencies in Melchizedek Priesthood quorums. No elders quorum presidency can function to the best of its possibilities unless its members observe this requirement rigidly.

Sixteenth—Presidencies to Direct the Work of Standing Committees

Elders quorum presidencies have the responsibility of appointing the quorum standing committees and of directing the work of those committees. Naturally the success of these committees will be determined by the amount of direction given them by quorum presidencies. It has been observed that in the past these committees usually have been appointed, but they have not functioned as effectively as they should because they

THE IMPROVEMENT ERA

have not received sufficient direction from the quorum presidencies. Elders presidencies are encouraged to give more definite direction to these committees.

Seventeenth—Presidencies to Attend Various Church Meetings

The best way to teach is by example, and so the elders quorum presidencies are encouraged to set a good example to all quorum members by being in attendance at all of the meetings at which they are supposed to attend. Elders quorum presidencies should make as near one hundred percent records as possible in their attendance at their priesthood meetings, sacrament meetings, conference sessions, monthly stake priesthood and priesthood leadership meetings, their council meetings, and other Church meetings. Stake presidencies should recognize the fact that few, if any, excuses are acceptable for quorum presidencies to be absent from their meetings. As directors of the Melchizedek Priesthood quorums throughout the stake, stake presidencies should be cognizant of their responsibility in seeing that quorum presidencies become one hundred percent attenders at the various Church meetings.

Eighteenth—Presidencies to Keep All of God's Commandments

Elders presidencies are hereby reminded that it is their responsibility to set a good example to their quorum members by living as nearly as possible in harmony with all of God's commandments. They are requested to obey the Word of Wisdom, to keep themselves morally clean, to keep the sabbath day holy, to hold family prayers regularly and faithfully, to deal honestly, justly, and righteously with their associates, to love the Lord their God with all their hearts, and to love their neighbors as themselves. Those members of presidencies who do so will be entitled to have the Spirit of God with them and the Holy Ghost to be their constant companion and guide. They will be in a position to direct the activities of their quorums under divine inspiration; and under their supervision the work of the Lord will move forward in a pleasing and effective manner. It is suggested that stake presidencies give all the encouragement possible to the members of elders quorum presidencies in this respect.

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HALL'S REMEDY

Salt Lake City, Utah

Your Page and Ours



Peggy Ann Goodrich

HIGH ACHIEVEMENT

PEGGY ANN GOODRICH was recently honored at sacrament meeting for her six and one-half years perfect attendance at sacrament meeting, Sunday School, and MIA. During that time she received an Honor Bee award, became a Mia Joy, and fulfilled her Silver Gleaner requirements. At the present time she is working toward her Golden Gleaner award. She has received an Individual Award for each of her six years of perfect activity. She is the daughter of Bishop and Mrs. Darrell Goodrich of Tridell Ward, Uintah (Utah) Stake.

Dear Editors:

I RECEIVED your note about THE IMPROVEMENT ERA, and I wish to express my appreciation to you.

I have been trying to get back into the activity of the Church of Jesus Christ, and I'm sure that every little bit will help me to do so. It is my desire to marry in the temple so as to be sealed to the girl I'm going to marry.

Thank you so very much.

Sincerely your brother,
(Signed) a/2c Ivan P. Hardman

Glendale, Arizona

Dear Brethren,

IT is truly inspiring to me to be able to feel myself in such close contact with the Church and with the General Authorities by means of the messages in THE IMPROVEMENT ERA. Though I enjoyed reading THE ERA while at home, it has taken on an added interest and meaning for me since I have been in the service and so far from the customary activities of the Church. I am deeply grateful for my subscription to THE IMPROVEMENT ERA.

Sincerely,
(Signed) Earl G. Clark

APO
San Francisco, California

TACOMA STAKE SPONSORS TEMPLE VISIT

TACOMA (Washington) Stake, is just three years old, and the stake genealogical committee has sponsored three very successful annual youth caravans to the temples. (In 1953, thirteen were in the group that came to the Salt Lake Temple; in 1954, there were fifty-five that came to the Salt Lake Temple.) This year 150 youths and adults came to the Logan Temple. During the five-day period in June the group participated in approximately five thousand temple ordinances.

APO
New York, New York

Dear Sirs,

UNTIL the last three months, the ERA has been my only contact with the Church. Our base had been without any members other than myself until January. At that time a branch of the Church was opened up at Nancy, France, for service of all surrounding bases and we were then able to hold meetings and have our sacrament each Sunday. However, due to my having to fly on many weekends, my ERA remained my constant companion during these times.

Now I have moved just outside Paris and will, except when flying, be able to attend branch services in Paris with the many fine members there. Thank you again for sending me the service-men's best friend, THE IMPROVEMENT ERA.

Your brother,
(Signed) Lt. Burns Lundgreen

WE PROUDLY PRESENT



AT A RECENT quarterly conference of the San Francisco Stake, President Serge J. Lauper presented honorary Master M Man and honorary Golden Gleaner awards to Elder Charles E. Wright and Sister Sylvia W. Moulton.

Elder Wright began his activities in Ogden, Utah, as a young man. Coming to California years ago, he and his family took an active part in the MIA of San Francisco Ward. For twelve years now, he has been a member of the ward bishopric, and as such, the adviser to the Mutuals of the ward.

Sister Moulton began her Mutual activities in Midway, Utah. A year ago she received a gold pin for being the outstanding teacher in Balboa Ward. She is a beloved adviser and companion to the many young people with whom she has been associated over the years in drama, dances, operettas, and classwork.

Funds for these annual caravans are raised in various ways throughout the year in Tacoma Stake. Elder Arlie G. Masters who first sponsored the caravan idea felt that in order to interest and impress the young men and women as to the importance of temple work and of marriage for eternity, it was necessary to stimulate their interest by helping them to come to a temple once a year, participate in temple baptisms, and feel the spirit of the temple.

—Reported by Lillian G. Edwards



—Photo courtesy Logan "Herald-Journal"

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